



# SAIDAI DURAISAMY'S MANIDHANAHEYAM FREE IAS ACADEMY

( A unit of Manidhanaeyam Charitable Trust )

"Nothing is better than a life dedicated to people's service"  
"To be able to serve without expecting anything in return, is the beauty of humanity"

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## PAPER - II - UNIT - I MODERN HISTORY OF INDIA AND INDIAN CULTURE

### பொது அறிவு GENERAL STUDIES

### பிரிவு - அ SECTION - A

(10 x 10 = 100)

1. இந்தியாவில் மற்ற ஐரோப்பிய சக்திகளுக்கு எதிராக பிரிட்டிஷின் வெற்றிக்கான காரணங்களை விமர்சன ரீதியாக பகுப்பாய்வு செய்க.

Critically analyse the reasons for British success against other European powers in India.

Reasons for English Success Against Other European Powers in India:

- **Strategic Alliances:**
  - Formed alliances with local rulers, establishing a foothold in various regions.
  - Used diplomacy to outmaneuver rivals, particularly the French.
- **Military Superiority:**
  - Maintained a well-trained army with modern weapons and tactics.
  - Employed effective military strategies, including cavalry and infantry coordination.

- **Naval Power:**
  - Established a dominant naval presence in the Indian Ocean to control trade routes.
  - Secured key ports for quicker troop movements and supply lines.
- **Economic Resources:**
  - Utilized significant financial resources from Britain for military campaigns.
  - Profited from the East India Company's trade monopoly to fund efforts.
- **Political Fragmentation:**
  - Exploited India's political divisions and rivalries among local powers.
  - Pitted different factions against each other.
- **Superior Intelligence and Information Networks:**
  - Developed extensive intelligence networks for timely information.
  - Used espionage to undermine rivals and identify weaknesses.
- **Efficient Administration:**
  - Established a bureaucratic system for effective governance and resource management.
  - Ensured local loyalty through a mix of rewards and coercion.
- **Cultural Adaptation:**
  - Adapted to local customs to gain trust and cooperation.
  - Presented themselves as protectors against other foreign powers.
- **Use of Modern Technology:**
  - Leveraged steamships and railways for enhanced mobility and logistics.
  - Employed telegraph communication for rapid military coordination.
- **Decline of Rivals:**
  - Other European powers were preoccupied with internal issues, weakening their ability to challenge British interests.
  - The French were particularly weakened after the Seven Years' War.

- **Long-Term Planning and Strategy:**

- Adopted a gradual approach to power consolidation through trade, diplomacy, and military action.

- **Legal Framework and Governance:**

- Established a legal system favoring British interests and suppressing dissent.
- Integrated Indian regions into a unified administrative framework.

The English successfully established dominance over other European powers in India through strategic alliances, military and naval superiority, exploitation of political fragmentation, effective administration, and cultural adaptation.

2. பிரிட்டிஷ் ஆட்சியின் இறுதிக் கட்டத்தில் இரண்டாம் உலகப் போரின் தாக்கம் பற்றி விவாதிக்க.

**Discuss the impact of the Second World War on the final phase of British rule.**

- **Economic Strain on Britain:**

- **Financial Burden:** Heavy debt and economic instability due to war expenses.
- **Resource Allocation:** Diversion of resources from India, causing shortages and hardships.

- **Rise of Nationalist Movements:**

- **Increased Nationalism:** War hardships intensified demands for independence.
- **Formation of Alliances:** Political groups like the Indian National Congress and All India Muslim League intensified self-rule efforts.

- **The Quit India Movement (1942):**

- **Call for Independence:** Launched by Congress, demanding an end to British rule.
- **Mass Mobilization:** Widespread protests and unrest across India.

- **Repression by British:** Harsh crackdowns and arrests of leaders, intensifying anti-colonial sentiments.
- **Political Realignment:**
  - **Changing Dynamics:** Erosion of British authority and emergence of new political forces.
  - **Emergence of Radical Groups:** Growth of organizations like the Indian National Army (INA) advocating armed struggle.
- **Impact on Indian Economy:**
  - **Food Shortages:** War exacerbated shortages, leading to famines, notably the Bengal Famine of 1943.
  - **Inflation and Unrest:** Wartime inflation increased public discontent and strikes.
- **International Pressure:**
  - **Global Anti-Colonial Sentiment:** Growing demand for decolonization post-war.
  - **Role of the United States:** Encouraged Britain to reconsider its colonial holdings.
- **Labour Government and Policy Shift:**
  - **Post-War Labour Government:** Shift towards openness in discussions on Indian self-rule.
  - **Willingness to Negotiate:** Initiated talks with Indian leaders for a transfer of power.
- **Indian Independence Act (1947):**
  - **Preparation for Transfer of Power:** Decision to grant independence amidst mounting pressures.
  - **Partition of India:** Resulted in the hurried partition into India and Pakistan, leading to violence and displacement.
- **Social and Communal Tensions:**
  - **Exacerbation of Communal Strife:** Heightened tensions escalated into violence during partition.



- **Impact on Society:** Large-scale migrations and significant changes to the social fabric of both nations.

The Second World War catalyzed the end of British rule in India, accelerating demands for independence and reshaping the subcontinent through political activism and international pressure, leading to independence in 1947.

### 3. தன்னாட்சி இயக்கத்தின் தோற்றம், முக்கியத்துவம் மற்றும் அதன் தாக்கத்தை கண்டறிக.

Trace the origin, significance and impact of home rule league.

#### Origin of the Home Rule League:

- **Context:** Growing dissatisfaction with British rule due to repressive policies like the partition of Bengal (1905) and the Morley-Minto Reforms (1909).
- **Founders:**
  - Annie Besant: Inspired by Irish Home Rule; founded the All India Home Rule League in 1916.
  - Bal Gangadhar Tilak: Established the Indian Home Rule League in April 1916, focusing on western and southern India.
- **Objective:** To achieve self-governance (swaraj) within the British Empire and demand greater autonomy while remaining loyal to the British crown.

#### Significance of the Home Rule League:

- **Revival of Mass Politics:** Energized political participation and nationalist fervor after the split in Congress (1907).
- **Nationalist Awakening:** Fostered unity and a sense of nationalism among diverse Indians.
- **Formation of Local Chapters:** Established numerous branches across India to spread awareness through public meetings and publications.
- **Political Education:** Focused on educating the public about rights and responsibilities through speeches and newspapers.

- **Moderate and Extremist Unity:** Reconciled differences between Moderates and Extremists, strengthening the national movement.
- **All-India Character:** Involved people from various regions and socio-economic backgrounds, fostering a pan-Indian movement.

#### **Impact of the Home Rule League:**

- **Influence on Indian National Congress:** Prompted Congress to adopt a more assertive stance for self-governance and independence.
- **Emergence of New Leaders:** Brought leaders like Mohandas K. Gandhi and Bal Gangadhar Tilak into prominence.
- **Pressure on British Government:** Compelled consideration of political reforms, leading to the Montagu-Chelmsford Reforms (1919).
- **Inspirational Role:** Served as a precursor to the Non-Cooperation Movement (1920-1922) by adopting public mobilization methods.
- **Annie Besant's Internment:** Her house arrest fueled protests, showcasing the movement's influence and solidarity.
- **Decline:** Gradually lost momentum with the Montagu Declaration (1917) and Gandhi's Non-Cooperation Movement (1920), but laid groundwork for future demands for independence.

Its legacy influenced the strategies of civil disobedience and mass protests in the struggle for independence.

#### **4. 1919 ஆம் ஆண்டு இந்திய அரசுச் சட்டத்தின் விதிகளை ஆராய்க.**

**Examine the provisions of the Government of India Act of 1919.**

#### **Government of India Act of 1919:**

- **Introduction of Dyarchy:** Introduced dual government in provinces, dividing subjects into transferred and reserved categories, limiting Indian control.
- **Bicameral Legislature at the Center:** Established a bicameral legislature, allowing limited Indian representation but dominated by British-appointed members.

- **Limited Franchise:** Expanded the electorate to around 5 million voters while imposing strict qualifications, excluding the majority of Indians.
- **Provincial Autonomy:** Increased powers for provincial legislatures but retained significant veto powers for Governors, limiting true autonomy.
- **Representation of Communal Interests:** Continued separate electorates for minorities, reinforcing communal divisions within Indian society.
- **Establishment of a Central Public Service Commission:** Created to oversee recruitment for the Indian Civil Service, though it remained predominantly British.
- **Governor-General's Powers:** Allowed the Governor-General to summon, prorogue, or dissolve the legislature, ensuring real power remained with the British.
- **Expansion of Indian Participation:** Allowed limited Indian appointments in key posts but kept significant authority in British hands.
- **Introduction of Local Self-Government:** Promoted local governance to train Indians in administration, fostering future political participation.
- **Commission for Reviewing the Act:** Established a commission for a future review, leading to the Simon Commission, which lacked Indian representation and sparked protests.

#### **Impact and Limitations:**

- **Limited Scope:** Failed to provide full self-governance as key powers remained with the British.
- **Widespread Dissatisfaction:** Indian leaders demanded greater autonomy, feeling the reforms fell short.
- **Communal Representation:** Continued separate electorates deepened communal tensions, leading to future conflicts.
- **Foundation for Future Reforms:** Laid groundwork for later constitutional developments, influencing future acts leading to independence.

The Government of India Act of 1919 marked a significant, albeit inadequate, step towards self-governance, setting the stage for increased demands for autonomy and eventual independence.

5. 1857ஆம் ஆண்டு பெருங்கலகத்தின் உச்சக்கட்டத்திற்கான பல்வேறு காரணிகளை விவாதிக்க.

**Discuss the various factors that culminated in the 1857 great Revolt.**

**Key factor contributing to the Great Revolt of 1857:**

- **Political Causes:** British policies like the Doctrine of Lapse and the annexation of Awadh fuelled resentment among Indian rulers and aristocrats.
- **Economic Causes:** Exploitative economic policies led to widespread poverty among farmers and the destruction of local industries, worsening economic discontent.
- **Military Causes:** Discontent among sepoys due to unfair treatment and the greased cartridges incident sparked widespread unrest in the British Indian Army.
- **Social and Religious Causes:** British interference in Indian social practices and aggressive missionary activities were perceived as threats to traditional customs and religions.
- **Cultural and Psychological Factors:** The British's cultural insensitivity and racial discrimination deepened feelings of alienation among Indians.
- **Immediate Trigger:** The greased cartridges incident ignited the revolt, leading to a mutiny that began in Meerut on May 10, 1857.
- **Role of Leaders and Local Grievances:** Local leaders like Rani Lakshmibai and Nana Sahib mobilized resistance against the British, capitalizing on widespread grievances.

The Great Revolt of 1857 was a culmination of long-standing discontent across various sectors, marking a pivotal moment that reshaped British policy and laid the groundwork for future nationalist movements in India.



6. இந்திய சுதந்திரப் போராட்டத்தில் சி. ராஜகோபாலாச்சாரியின் பங்களிப்புகளைப் பற்றி விவாதிக்க.

Discuss the contributions of C. Rajagopalachari in the Indian freedom struggle.

**C. Rajagopalachari's contributions:**

- **Early Political Involvement:** Rajagopalachari joined the freedom movement in the early 1900s, advocating for the Swadeshi Movement and promoting self-reliance.
- **Support for Gandhi:** He was a close associate of Gandhi, actively participating in the Non-Cooperation Movement and promoting non-violence and civil disobedience.
- **Salt Satyagraha (1930):** He organized the Vedaranyam Salt March in Tamil Nadu, parallel to Gandhi's Dandi march, to protest against British salt taxes.
- **Quit India Movement (1942):** Initially hesitant, he later supported the movement and worked to mobilize public opinion for complete independence.
- **Madras Presidency Premier:** As Premier in 1937, he implemented progressive reforms, including the Temple Entry Proclamation for Dalit access to Hindu temples.
- **Cripps Mission (1942):** He proposed the C. R. Formula to resolve tensions between the Congress and the Muslim League, advocating for plebiscites in provinces.
- **Constituent Assembly Role:** After independence, he contributed to drafting the Constitution of India, drawing on his extensive political experience.
- **Governor-General of India:** He served as the last Governor-General in 1948, facilitating smooth governance in the newly independent nation.
- **Legacy of Statesmanship:** Founding the Swatantra Party in 1959, he advocated for free enterprise and individual liberty, reflecting his commitment to a democratic India.

Rajagopalachari remains a respected figure in Indian history for his contributions to the freedom struggle, social reform, and political leadership.

7. இந்திய சுதந்திரப் போராட்டம் குறித்த அணுகுமுறையில் மிதவாதிகளுக்கும் தீவிர தேசியவாதிகளுக்கும் இடையிலான வேறுபாடுகளை பட்டியலிடுக.

List out the differences between moderates and extremists in their approach towards freedom struggle.

The Main comparison of the Moderates and Extremists within the Indian National Congress:

- **Time Period:**
  - **Moderates (1885–1905):** Led by figures like Naoroji and Gokhale, dominated early Congress.
  - **Extremists (1905–1919):** Emerged post-1905 with leaders like Tilak and Lajpat Rai during the Swadeshi Movement.
- **Ideology:**
  - **Moderates:** Advocated for gradual reforms within the British system.
  - **Extremists:** Called for immediate Swaraj (self-rule) and radical action.
- **Methods:**
  - **Moderates:** Utilized petitions, dialogues, and legal frameworks.
  - **Extremists:** Promoted boycotts, Swadeshi, and mass protests.
- **Approach Towards British Rule:**
  - **Moderates:** Held a loyalist view, believing in the potential for British reform.
  - **Extremists:** Viewed British rule as oppressive and exploitative.
- **Demand for Swaraj:**
  - **Moderates:** Initially sought reforms, later discussing Swaraj as a distant goal.
  - **Extremists:** Emphasized Swaraj as an immediate objective from the outset.

- **Economic Critique of British Rule:**

- **Moderates:** Highlighted wealth drain and economic exploitation through data.
- **Extremists:** Focused on the immediate effects on local industries and promoted self-reliance.

- **Mass Mobilization:**

- **Moderates:** Relied on elite participation and gradual reform.
- **Extremists:** Engaged the masses, encouraging broad public involvement.

- **View on British Institutions:**

- **Moderates:** Believed in Indianizing British institutions for better representation.
- **Extremists:** Rejected British institutions as unsuitable for Indian needs.

- **Relation with Congress:**

- **Moderates:** Controlled Congress until 1905 and preferred centralized authority.
- **Extremists:** Gained influence post-1905, later reuniting with Congress in 1916.

- **Attitude Toward British Reforms:**

- **Moderates:** Welcomed reforms as steps toward self-governance.
- **Extremists:** Rejected reforms as inadequate and manipulative.

- **Major Achievements:**

- **Moderates:** Established legislative councils and raised awareness of economic issues.
- **Extremists:** Successfully organized the Swadeshi Movement and popularized the demand for Swaraj.

8. இந்திய தேசிய இயக்கத்தில் தமிழக பெண்களின் பங்கு பற்றி விவாதிக்க.

Discuss the role of Tamil women in the Indian National movement.

**Role of Tamil women in the Indian National Movement:**

- **Swadeshi and Non-Cooperation Movements:** Tamil women boycotted British goods, promoted khadi, and supported Gandhi's non-cooperation efforts.
  - **Salt Satyagraha (1930):** Leaders like Ambujammal and Dr. Dharmambal led salt protests, facing imprisonment.
  - **Civil Disobedience Movement:** Women like Sarojini Varadappan picketed foreign goods and participated in mass protests.
  - **Revolutionary Activities:** Figures like Sister Subbalakshmi supported revolutionary efforts alongside Subramania Bharathi.
  - **Quit India Movement (1942):** Women organized protests, flag hoistings, and engaged in underground activities.
  - **Social Reforms and Education:** Dr. Muthulakshmi Reddy campaigned against social evils and promoted education for girls.
  - **Cultural and Literary Contributions:** Women used literature and performances, such as Avvai T. K. Shanmugam, to inspire the masses.
  - **Women in Leadership:** Leaders like Rukmini Lakshmipathi, Dr. Dharmambal, and Ambujammal led protests and social causes.
  - **Participation in Women's Organizations:** Tamil women joined organizations like the Women's India Association to mobilize women for the freedom struggle.
9. தேசியவாதத்தின் எழுச்சியில் ரவீந்திரநாத் தாகூரின் பங்களிப்பு குறித்து எழுதுக.

Write about the contributions of Rabindranath Tagore in the rise of nationalism.

**Contributions of Rabindranath Tagore in the rise of nationalism:**

- **Cultural Nationalism:** Promoted pride in Indian heritage and the revival of Bengali culture through his literary works.
- **Education for National Awakening:** Founded Visva-Bharati University, advocating holistic education to foster self-governance.



- **Support for Swadeshi Movement:** Supported economic self-reliance and inspired participation through patriotic songs and essays.
  - **Critique of Narrow Nationalism:** Warned against aggressive nationalism, promoting a humanistic and inclusive vision.
  - **Political Engagement:** Renounced knighthood after the Jallianwala Bagh massacre, but was selective in supporting political movements.
  - **Patriotic Songs:** Composed "Jana Gana Mana" and other songs emphasizing unity and national pride.
  - **Global Humanism:** Advocated for universal cooperation and peace, engaging with global intellectuals.
  - **Artistic and Philosophical Influence:** Used art and philosophy to inspire cultural revival and a deeper understanding of identity.
10. இந்தியாவில் காலனிய ஆட்சியின் போது ஏற்பட்ட பழங்குடியினர் எழுச்சிகளை விவரிக்க.

**Describe the tribal uprisings during the colonial rule in India.**

**The tribal uprisings during colonial rule in India:**

- **Santhal Rebellion (1855-1856):** Led by Sidhu and Kanhu Murmu, Santhals revolted against exploitation by moneylenders and British authorities.
- **Munda Rebellion (1899-1900):** Led by Birsa Munda, it aimed to resist land alienation and cultural oppression, advocating for Munda Raj.
- **Kuka Movement (1857-1872):** Sikh religious-political movement led by Bhai Ram Singh against British rule in Punjab.
- **Bodo Uprising (1940s):** Bodos in Assam fought for their cultural and land rights against settler influx.
- **Gond Uprising (1858-1859):** Gonds in central India resisted British land revenue policies and exploitation by zamindars.
- **Bhagel Kherwar Rebellion (1930-1932):** Tribal protest in Madhya Pradesh against land rights exploitation by British and landlords.

- **Janjatiya Sangh Movements (1940s):** Various tribal movements demanding autonomy, rights, and political representation before independence.

Each uprising highlighted tribal resistance against exploitation and suppression during British rule.

11. சுதந்திரத்திற்கு முந்தைய மற்றும் பிந்தைய இந்தியாவில் மௌலானா அபுல் கலாம் ஆசாத்தின் பங்களிப்பைப் பற்றி விவாதிக்க.

Discuss the contribution of Maulana Abul Kalam Azad in pre and post independent India.

**Maulana Abul Kalam Azad's contributions:**

- **Role in Indian National Congress:** Azad worked for Hindu-Muslim unity and promoted secularism in the Indian independence movement.
- **Leader of the Khilafat Movement:** He helped unify Muslims in the nationalist struggle through the Khilafat Movement.
- **Support for Non-Cooperation Movement:** Azad mobilized Muslim participation in Gandhi's Non-Cooperation Movement against British rule.
- **Editor of Al-Hilal:** Through his newspaper *Al-Hilal*, he promoted nationalist ideas and criticized British policies.
- **Advocacy for Education:** Azad emphasized education for social upliftment and founded institutions like Jamia Millia Islamia.
- **Voice Against Communalism:** Azad opposed the partition of India and advocated for communal harmony.
- **First Minister of Education:** As India's first Education Minister, he shaped policies for universal education and vocational training.
- **Architect of India's Education System:** He helped formulate the National Policy on Education and promoted secular education.
- **Promotion of Scientific Education:** Azad supported the establishment of IITs and IISc to foster technical and scientific learning.
- **Cultural Integration:** He championed the promotion of Indian languages and cultural diversity through education.

- **Role in Nation-Building:** Azad contributed to India's early policies on secularism, fundamental rights, and social justice.
- **Legacy:** His work in education and communal harmony is celebrated through institutions and honors like Azad Day on November 11

12. சுதந்திரப் போராட்ட காலத்தில் தேசத் தலைவர்களால் மேற்கொள்ளப்பட்ட பல்வேறு தனிநபர் சத்தியகிரகங்கள் குறித்து எழுதுக.

Write about various individual satyagraha carried out by national leaders during the freedom struggle.

**Individual Satyagrahas:**

- **Mahatma Gandhi's Satyagraha (1940):** Gandhi initiated Individual Satyagraha to demand Indian self-rule, leading to his arrest and inspiring mass participation.
- **Vinoba Bhave's Land Reform Satyagraha:** Bhave's Bhoodan Movement urged landlords to donate land to the landless, addressing social justice issues.
- **Jawaharlal Nehru's Role:**
  - **Selection as Second Satyagrahi:** Gandhi selected Jawaharlal Nehru as the second individual satyagrahi, after **Vinoba Bhave**, who was the first.
  - Nehru's participation reflected his commitment to non-violent resistance while simultaneously protesting British colonial policies.
  - **Public Declaration:** Nehru's satyagraha involved publicly declaring opposition to the British war effort, delivering anti-war speeches, and advocating for India's freedom.
  - **Arrest:** Like other satyagrahis, Nehru was arrested by the British after making speeches in support of non-violent opposition and criticising British imperialism. His arrest galvanized support for the movement.
- **Jayaprakash Narayan's Satyagraha:** Narayan championed civil rights and democracy, mobilizing public opinion against British rule.
- **Abul Kalam Azad's Satyagraha:** Azad promoted communal unity and opposed divisive politics through his individual protest.

- **Sarojini Naidu's Satyagraha:** Naidu led protests advocating for women's rights and their role in the freedom movement.
- **Significance of Individual Satyagraha:** It promoted nonviolent dissent, individual empowerment, unity, and moral leadership during the freedom struggle.

### 13.காதர் கட்சியின் பங்களிப்பு குறித்து விவாதிக்க.

**Discuss the contributions of the Ghadar Party.**

**Ghadar Party's contributions:**

- **Formation and Ideology:** Founded in 1913, the Ghadar Party advocated armed rebellion for India's independence, promoting unity among Indians.
- **Ghadar Newspaper:** The Ghadar newspaper spread revolutionary ideas and anti-colonial sentiment among Indians abroad.
- **Mobilization:** The party recruited Indian expatriates, raised funds, and organized support for the freedom struggle.
- **Ghadar Conspiracy (1915):** Planned an armed revolt in India, which failed due to British intelligence crackdowns.
- **World War I Impact:** Tried to incite rebellion during WWI by rallying Indian soldiers in the British Army.
- **Arrests and Repression:** British authorities arrested and executed Ghadar leaders, creating martyrs for the freedom cause.
- **Cultural Contribution:** The party fostered nationalism and influenced future revolutionary movements in India.
- **Legacy:** Inspired later freedom fighters and highlighted the Indian diaspora's role in the struggle for independence.



**பிரிவு - ஆ**  
**SECTION - B**

(10x 15 = 150)

14.இந்தியாவில் தேசியவாதத்தின் வளர்ச்சிக்கு சர்வதேச செல்வாக்கு எவ்வாறு உதவியது?

**How did international influence contribute to the growth of nationalism in India?**

**Key international influences on Indian nationalism:**

- **Global Ideologies:** Enlightenment ideals and socialist thought inspired Indian intellectuals, promoting self-determination and anti-imperialism.
- **World Wars:** Participation in both World Wars exposed British weaknesses and fueled Indian demands for autonomy.
- **Pan-Asian and Pan-Islamic Movements:** Movements like Pan-Asianism and the Khilafat Movement encouraged unity against Western imperialism.
- **Indian Diaspora:** The Indian diaspora played a crucial role in mobilizing global support and raising awareness for India's independence.
- **International Conferences:** Global anti-colonial and socialist conferences fostered solidarity and connections with international freedom struggles.
- **Cultural Exchange:** Indian thinkers were influenced by global literature, arts, and media that spread revolutionary ideas.
- **Foreign Support:** Support from nations like the Bolsheviks and growing global awareness of colonial oppression boosted Indian nationalist efforts.
- **Russian Revolution (1917):** The success of the Russian Revolution encouraged Indian socialists and freedom fighters by showing that oppressive regimes could be overthrown through popular uprising.
- **Influence of Western Political Thought:** Exposure to liberal ideas from European thinkers like John Locke, Rousseau, and J.S. Mill fostered a belief in democracy, rights, and self-rule among educated Indians.
- **Japanese Victory over Russia (1905):** Japan's victory in the Russo-Japanese War demonstrated that an Asian power could defeat a European empire, inspiring Indian nationalists to challenge British supremacy.

- **Role of International Indian Leaders:** Indian leaders like Mahatma Gandhi (in South Africa) and Nehru (educated in the UK) were influenced by international experiences, which shaped their strategies for the Indian independence movement.
- **Pan-Asianism and Anti-Colonial Movements:** The growth of anti-colonial movements in other Asian and African nations inspired Indian nationalists to join forces with global anti-imperialism efforts.

15.தமிழ்நாட்டில் சுதேசி இயக்கத்தின் முக்கிய செயல்பாடுகளை விமர்சன ரீதியாக பகுப்பாய்வு செய்க.

**Critically analyse the major activities of the Swadeshi movement in Tamil Nadu.**

**Boycott of British Goods:** Tamil Nadu actively participated in boycotting British goods, promoting the use of indigenous products.

**Promotion of Indigenous Industries:** Leaders encouraged the establishment of local industries, particularly handloom and textile production.

**Educational Reforms:** The movement led to the founding of nationalistic educational institutions like the National College in Tiruchirappalli.

**Political Mobilization:** Leaders like V.O. Chidambaram Pillai mobilized masses through political speeches and campaigns for self-reliance.

**Legal and Economic Struggles:** V.O.C. launched the Swadeshi Steam Navigation Company to compete with British shipping monopolies.

**Anti-Colonial Literature:** Tamil poets and writers produced literature promoting swadeshi values and nationalist sentiment.

**Repression by Authorities:** British authorities responded with repression, imprisoning leaders like V.O.C. and Subramania Siva, which impacted the movement's momentum.

**Public Meetings and Protests:** Mass gatherings, processions, and public meetings were held to promote Swadeshi ideals, particularly in cities like Madras, Salem, and Coimbatore.

**Involvement of Newspapers:** Tamil newspapers like *Swadesamitran* played a crucial role in spreading nationalist ideas and encouraging participation in the Swadeshi movement.

**Student Participation:** Students in Tamil Nadu actively boycotted British educational institutions, organized strikes, and participated in protests.

**Cultural Activities:** Nationalist poets like Subramania Bharati used Tamil literature and songs to propagate Swadeshi values and patriotism.

**Formation of Political Associations:** Associations like the Madras Mahajana Sabha and other local Swadeshi organizations played a crucial role in organizing protests and spreading the message of self-reliance and boycott of British goods.

**Boycott of Foreign Education Institutions:** Many schools and colleges run by the British government were boycotted, and national educational institutions were established as alternatives to colonial education.

**Legal Resistance:** Lawyers like V. Krishnaswamy Iyer and C. Rajagopalachari boycotted British courts and promoted the idea of non-cooperation with colonial legal institutions.

16.இந்தியாவின் அரசியலமைப்பு கட்டமைப்பை வடிவமைப்பதில்,இந்திய அரசு சட்டத்தின் (1935) முக்கியத்துவத்தை ஆராய்க.

**Examine the significance of the 1935 Government of India Act in shaping India's constitutional framework.**

The **1935 Government of India Act** was a significant milestone in shaping India's constitutional framework.

- **Introduction of Provincial Autonomy:**

- The Act allowed for full **provincial autonomy**, giving Indian provinces more power and responsibility in areas like education, health, and agriculture.
- Provincial legislatures were granted more control over local governance.

- **Establishment of Bicameral Legislatures:**

- It introduced **bicameral legislatures** in some provinces, such as Bengal, Bihar, and Bombay, with an upper house (Legislative Council) and a lower house (Legislative Assembly).

- **Federal Structure Proposal:**
  - The Act proposed a **federal structure** for India, bringing together British Indian provinces and princely states under a central government. However, this federal plan never fully materialized as princely states did not join.
- **Division of Powers:**
  - Powers were divided between the **Centre and the provinces** through three lists: Federal List (Central government powers), Provincial List (Provincial powers), and Concurrent List (shared powers).
- **Governor-General's Powers:**
  - The **Governor-General retained significant control** over defense, foreign affairs, and emergency powers, limiting the autonomy granted to the provinces.
- **Expansion of Franchise:**
  - The Act expanded the **franchise** by granting voting rights to around **10% of the adult population**, based on property qualifications, education, and income.
- **Dyarchy Abolished in Provinces:**
  - The Act abolished the **dyarchy system** at the provincial level, which had previously divided governance between British officials and Indian ministers in certain areas.
- **Retention of British Control in Key Areas:**
  - Key areas like **defense, foreign policy, and fiscal matters** were still controlled by the British government, indicating limited Indian self-rule.
- **Foundation for Future Constitutions:**
  - The Act laid down the **basic federal principles** that were later incorporated into the **Indian Constitution of 1950**, influencing its structure and division of powers.
- **Criticism and Influence on the Freedom Struggle:**
  - Indian nationalists, including the **Indian National Congress**, criticized the Act for not providing full independence but used its provisions to participate in governance and further the freedom struggle.



- **Elections of 1937:**
  - The first elections under this Act in 1937 saw the **Congress Party gaining control of several provinces**, providing a platform for Indian leaders to showcase their governance capabilities.
- **Provincial Governors' Authority:**
  - Although the Act granted provincial autonomy, the **provincial governors retained significant powers**. They could veto legislation, suspend assemblies, and control important departments like law and order, limiting the autonomy promised by the Act.
- **Division of Legislative and Executive Functions:**
  - The Act made a distinction between the **legislative and executive functions**, which was a precursor to the separation of powers that became central to the Indian Constitution.
- **Formation of an All-India Federation:**
  - The Act proposed the creation of an **All-India Federation**, including both British India and the princely states. While this federation was never implemented, the idea of a federal structure influenced the formation of post-independence India as a union of states.
- **Establishment of Federal Court:**
  - The Act established a **Federal Court of India** to resolve disputes between provinces and the central government. This court laid the groundwork for the **Supreme Court of India**.
- **Strengthening Indian Representation in Governance:**
  - Indian leaders gained experience in **running government departments** at the provincial level, which became instrumental in shaping post-independence governance.
- **Princely States' Role:**
  - The Act attempted to bring **princely states** into the federal structure. While this attempt failed, it set a precedent for how princely states were integrated into independent India after 1947.
- **Economic and Financial Powers:**
  - The Act gave provinces more control over **local economic matters**, including taxation and resource allocation, marking an important step in decentralizing financial power.

- **Impact on the Congress Party's Strategy:**
  - The Act significantly influenced the **Indian National Congress's strategy**. By contesting the elections of 1937 and forming governments in several provinces, the Congress used the Act as a platform to demonstrate its administrative abilities and win popular support.
- **Rise of Regional Politics:**
  - With more powers devolved to provinces, the Act saw the emergence of **regional political movements** and leaders, increasing the complexity of Indian politics and the diversity of political representation.
- **Prelude to Full Independence:**
  - Although criticized for its limitations, the Act was a **prelude to the final phase** of the Indian freedom movement. The administrative experience gained under this framework prepared Indian leaders for eventual self-governance after independence.

17.இந்தியாவில் பிரிட்டிஷ் பேரரசின் விரிவாக்கம் மற்றும் ஒருங்கிணைப்பிற்கு பக்சர் போர் வழிவகுத்தது - கருத்துரைக்க.

**The Battle of Buxar paved the way for expansion and consolidation of British Empire in India – comment.**

- **Defeat of Key Indian Rulers:** The battle in 1764 resulted in the defeat of major Indian powers, including the Nawab of Bengal, the Nawab of Oudh, and the Mughal Emperor Shah Alam II.
- **Establishment of British Authority:** The victory established British authority over Bengal and laid the foundation for their dominance in Northern India.
- **Control Over Revenue Collection:** Following the battle, the British East India Company obtained the right to collect revenue in Bengal, significantly boosting their financial resources.
- **Treaty of Allahabad:** The Treaty of Allahabad (1765) formalized British control over Bengal and granted them the diwani (right to collect revenue) of the province.

- **Expansion of Military Influence:** The victory enhanced British military presence and influence, allowing them to expand into other regions of India.
- **Shift in Power Dynamics:** The battle marked a shift in power dynamics from local rulers to the British, undermining traditional authority structures.
- **Foundation for Further Conquests:** The success at Buxar set the stage for further British conquests in India, including the annexation of territories in the 19th century.
- **Centralization of Power:** The battle contributed to the centralization of power in British hands, allowing for more effective governance and control over Indian territories.
- **Inspiration for Future Rebellions:** The consolidation of British power also sowed the seeds for future resistance and rebellions against colonial rule.

18. இந்திய விடுதலைப் போராட்டத்தில் சுபாஷ் சந்திர போஸின் பங்கினை மதிப்பீடு செய்க, மேலும் பிற தலைவர்களிடமிருந்து சுபாஷ் சந்திர போஸின் அணுகுமுறை எவ்வாறு வேறுபடுகிறது என்பதை விளக்குக.

**Evaluate the role of Subash Chandra Bose in the Indian independence struggle and explain how his approach differs from that of other leaders?**

**Role of Subhas Chandra Bose:**

- **Leadership of the Indian National Congress:** Bose served as the President of the Indian National Congress in 1938 and 1939, advocating for more radical approaches to independence.
- **Formation of the Forward Bloc:** In 1939, he founded the Forward Bloc to unite leftist factions within the Congress and push for a more aggressive stance against British rule.
- **Allied Forces Collaboration:** Bose sought support from Axis powers during World War II, believing that collaboration could help India gain independence from British colonial rule.

- **Formation of the Indian National Army (INA):** He organized the INA in 1943, aiming to liberate India through armed struggle and military engagement against British forces.
- **Call for Total War:** Bose emphasized the need for a total war strategy, rallying Indians to rise against colonial rule and promoting the idea of armed resistance.
- **Focus on Youth Mobilization:** Bose actively engaged the youth of India, inspiring them to join the independence movement and instilling a sense of nationalism.
- **Provisional Government of Free India:** He declared the formation of the Azad Hind Government in 1943, seeking international recognition and support for India's independence.

#### **Differences in Approach:**

- **Radical vs. Moderate:** Unlike leaders like Gandhi and Nehru, who advocated for nonviolent resistance and negotiations, Bose believed in armed struggle and direct confrontation.
- **International Alliances:** Bose sought international alliances with Axis powers, whereas other leaders primarily focused on gaining support from liberal democracies like the United States and the Soviet Union.
- **Military Engagement:** Bose's emphasis on military engagement through the INA contrasted with the Congress's nonviolent methods and civil disobedience campaigns.
- **Nationalism and Socialism:** Bose's vision combined nationalism with elements of socialism, advocating for economic reforms and social justice, which differed from the more moderate economic policies of Congress leaders.
- **Youth-Centric Mobilization:** Bose's approach focused on mobilizing youth through radical ideas and action, while other leaders emphasized mass movements and nonviolent methods.



19.சமூக சமத்துவம் குறித்த பெரியாரின் நிலைப்பாடு மற்றும் இந்திய சுதந்திரப் போராட்டத்தின் போது அரசியல் சுதந்திரத்தை விட சமூக சீர்திருத்தம் முன்னுரிமை பெற வேண்டும் என்ற அவரது நம்பிக்கையைப் பற்றி விவாதிக்க.

Discuss Periyar stance on social equality and his belief that social reform should take precedence over political freedom during the Indian freedom struggle.

#### Periyar's Stance on Social Equality:

- **Critique of Caste System:** Periyar E.V. Ramasamy vehemently opposed the caste system, arguing that it perpetuated social inequality and discrimination.
- **Promotion of Rationalism:** He advocated for rationalism and scientific thinking, urging people to question and reject blind faith and superstitions associated with caste and religion.
- **Social Justice Advocacy:** Periyar emphasized the need for social justice and equality, believing that true independence could only be achieved through the upliftment of marginalized communities.
- **Women's Rights:** He championed women's rights, advocating for gender equality and the empowerment of women within society.
- **Dravidian Movement:** Periyar was instrumental in the Dravidian movement, which sought to assert the rights of the Dravidian people against perceived Aryan dominance and promote social equality.

#### Belief in Social Reform over Political Freedom:

- **Foundation of Society:** Periyar argued that social reform was essential as a foundation for political freedom, asserting that political rights would be meaningless without social equality.
- **Criticism of Nationalist Leaders:** He criticized Indian nationalist leaders for prioritizing political freedom while neglecting social reforms that addressed caste-based injustices.
- **Focus on Class Struggle:** Periyar believed that social inequalities based on caste and class needed to be addressed before any meaningful political liberation could occur.

- **Advocacy for Social Revolution:** He called for a social revolution that would dismantle oppressive social structures, suggesting that political independence alone would not bring about true freedom.
- **Legacy of Social Reform:** Periyar's emphasis on social reform left a lasting impact on the discourse surrounding caste and social justice in India, influencing future movements for equality and justice.

20. ஆங்கிலேய ஆட்சிக்கு எதிரான ஆரம்பகால கிளர்ச்சிகளில் தென்னிந்திய கலகத்தின் (1799-1801) முக்கியத்துவத்தை ஆராய்க.

Examine the significance of the South Indian Rebellion (1799-1801) in the early uprisings against British rule.

- **Resistance Against Oppression:** The rebellion marked one of the early organized resistances against British colonial oppression in South India, reflecting widespread discontent.
- **Challenge to British Authority:** It challenged the legitimacy of British rule in India, showcasing the resilience of local powers and the desire for autonomy.
- **Unity of Various Groups:** The rebellion involved a coalition of different communities, including farmers, local chieftains, and soldiers, highlighting a collective effort against British dominance.
- **Symbol of Nationalism:** It became an early symbol of Indian nationalism and resistance, inspiring future generations to fight against colonial rule.
- **Impact on British Policies:** The uprising prompted the British to reconsider their administrative policies and military strategies in the region, leading to increased repression.
- **Poligar Resistance:** The rebellion was significantly driven by the Poligars (local chieftains), who resisted British encroachment on their authority and land, leading to a widespread uprising.
- **Challenge to British Rule:** The Poligars' armed resistance against the British East India Company was a direct challenge to colonial authority, reflecting local aspirations for autonomy.

- **Unity Among Local Leaders:** The rebellion fostered unity among various Poligar leaders and other local groups, forming a coalition against British forces.
- **Rural Mobilization:** The involvement of the Poligars helped mobilize rural populations, including farmers and peasants, against oppressive taxation and land policies imposed by the British.
- **Legacy of Local Governance:** The Poligars represented traditional local governance systems, and their resistance underscored the importance of indigenous political structures in the face of colonial rule.
- **Cultural Identity and Nationalism:** The rebellion reinforced a sense of cultural identity and local pride among the Poligar communities, contributing to the early foundations of Indian nationalism.
- **Military Strategies:** The Poligars employed guerrilla warfare tactics, demonstrating the effectiveness of localized resistance strategies against a more organized British military force.
- **Impact on British Policy:** The rebellion prompted the British to implement repressive measures against the Poligars and their territories, further entrenching colonial control but also igniting further resistance.
- **Historical Memory:** The South Indian Rebellion and the role of the Poligars are commemorated in Tamil Nadu as symbols of resistance against colonial rule, influencing subsequent movements for freedom.

21.பிரிட்டிஷ் இந்தியாவின் பிரிவினைக்கு வழிவகுத்த சூழ்நிலைகளை பகுப்பாய்வு செய்க.

Analyse the circumstances that led to partition of British India.

Some key points analyzing the circumstances that led to the partition of British India:

- **Religious Tensions:** Growing communal tensions between Hindus and Muslims fuelled demands for separate representation and eventually separate nations.

- **Two-Nation Theory:** The belief articulated by leaders like Muhammad Ali Jinnah that Hindus and Muslims were distinct nations with separate identities contributed to the demand for a separate Muslim state.
- **Failure of Negotiations:** Various attempts at political negotiations between the Indian National Congress and the All India Muslim League failed, leading to increased distrust.
- **British Divide and Rule Policy:** British colonial policies exacerbated communal divisions, manipulating religious differences to maintain control over India.
- **Rise of Nationalism:** The emergence of nationalist movements, particularly the Indian National Congress advocating for independence, prompted the Muslim League to assert a separate identity.
- **Impact of World War II:** The war weakened British control, leading to a power vacuum that intensified demands for independence from both the Congress and the Muslim League.
- **Civil Disobedience Movement:** The Congress's nonviolent struggle for independence, including the Quit India Movement (1942), led to a crackdown by the British, heightening communal tensions.
- **Communal Riots:** Widespread communal riots, especially during the 1940s, heightened fears among communities and solidified calls for partition as a solution to violence.
- **Mountbatten Plan:** Lord Louis Mountbatten's proposal for partition, which aimed to address the political impasse, ultimately accelerated the division of India into two sovereign states.
- **Independence and Partition:** The decision to partition was finalized in August 1947, resulting in the creation of India and Pakistan, marked by mass migrations and violence.



22."பெண்கள் அடைந்த முன்னேற்றத்தின் அளவைக் கொண்டுதான் ஒரு சமூகத்தின் முன்னேற்றத்தை நான் அளவிடுகிறேன்." - டாக்டர்.பி.ஆர்.அம்பேத்கர் - கருத்துரைக்க.

"I measure the progress of a community by the degree of progress which women have achieved." Dr.B.R. Ambedkar - comment.

Commenting on Dr. B.R. Ambedkar's quote regarding women's progress:

- **Empowerment Indicator:** Ambedkar viewed women's progress as a crucial measure of overall societal development, highlighting the importance of gender equality.
- **Social Justice:** His emphasis on women's rights reflects his broader commitment to social justice and the upliftment of marginalized communities.
- **Education and Opportunities:** Ambedkar advocated for women's education and equal opportunities, recognizing that empowering women is essential for community progress.
- **Critique of Patriarchy:** The quote critiques patriarchal structures that hinder women's advancement, calling for systemic change to achieve gender equality.
- **Political Representation:** Ambedkar believed in women's active participation in politics as a means to influence policies and ensure their rights.
- **Cultural Transformation:** He saw the need for cultural change to challenge traditional norms that restrict women's roles in society.
- **Legislative Reforms:** Ambedkar's work in drafting the Indian Constitution included provisions aimed at protecting women's rights and promoting equality.
- **Gender Inequality:** His perspective acknowledges the intersection of gender with caste and class, advocating for the rights of all women, especially those from disadvantaged backgrounds.

- **Long-term Vision:** Ambedkar's statement underscores that true progress is sustainable only when women are empowered and treated as equals in society.
- **Inspiration for Future Movements:** His views continue to inspire contemporary feminist movements and discussions around gender equality in India.

23.தமிழ் இலக்கியத்திற்கு சுப்பிரமணிய பாரதியின் பங்களிப்பை விளக்குக. மேலும் சமூக சீர்திருத்தம் மற்றும் தேசபக்தியை ஊக்குவிக்க அவர் தனது இலக்கியப் படைப்புகளை எவ்வாறு பயன்படுத்தினார்?

Explain Subramania Bharati's contribution to Tamil literature. How did he promote social reform and patriotism through his literary works?

Subramania Bharati's contributions to Tamil literature and his promotion of social reform and patriotism through his works:

- **Pioneering Poet:** Bharati is considered one of the foremost modern poets in Tamil literature, known for his innovative use of language and form.
- **Patriotic Themes:** His poetry often expressed deep love for the motherland, inspiring a sense of nationalism and pride among Indians during the freedom struggle.
- **Social Reform Advocate:** Bharati used his writings to challenge social injustices, particularly caste discrimination and the oppression of women.
- **Progressive Ideals:** He promoted progressive ideas such as gender equality, women's education, and social justice, reflecting his belief in a more equitable society.
- **Influential Works:** His notable works include "Kuyil Pattu" and "Puthinam," which combined traditional and contemporary themes to engage readers in social and political discourse.
- **Use of Folk Elements:** Bharati incorporated folk traditions and vernacular language in his poetry, making literature accessible to the masses and encouraging widespread participation in social reform.

- **Promotion of Tamil Identity:** He championed the Tamil language and culture, advocating for its recognition and importance in Indian literature and identity.
- **Involvement in Freedom Movement:** Bharati actively participated in the Indian independence movement, using his writings to rally support for the cause and awaken national consciousness.
- **Cultural Renaissance:** His literary contributions contributed to a cultural renaissance in Tamil Nadu, fostering a revival of interest in Tamil heritage and literature.
- **Legacy:** Bharati's work continues to inspire generations, establishing him as a symbol of literary brilliance and a voice for social change in Tamil Nadu.

24.இந்திய நாட்டை கட்டமைத்ததில் ஜவஹர்லால் நேருவின் பங்கை விளக்குக.

**Discuss the role of Jawaharlal Nehru in Indian nation building.**

**Jawaharlal Nehru's role in Indian nation-building:**

- **Visionary Leader:** Nehru envisioned a modern, secular, and democratic India, shaping the nation's identity post-independence.
- **Architect of Modern India:** As the first Prime Minister, he laid the foundation for a socialist framework, focusing on industrialization and economic development.
- **Promotion of Education:** Nehru prioritized education and established numerous institutions of higher learning, fostering scientific temper and technological advancement.
- **Panchsheel Agreement:** He advocated for peaceful coexistence and non-alignment in foreign policy, promoting India's sovereignty on the global stage.
- **Social Reforms:** Nehru championed social justice and gender equality, introducing progressive policies that aimed to uplift marginalized communities.
- **Cultural Integration:** He promoted cultural nationalism, emphasizing unity in diversity and celebrating India's pluralistic society.

- **Green Revolution:** Nehru supported agricultural reforms, leading to the Green Revolution, which aimed to increase food production and combat hunger.
- **Economic Planning:** He initiated five-year plans for structured economic growth, focusing on public sector development and infrastructure.
- **International Relations:** Nehru played a pivotal role in establishing India's relations with other nations, fostering alliances with newly independent countries.
- **Legacy:** His contributions laid the groundwork for India's political, economic, and social development, making him a central figure in the nation's post-independence journey.

25. சுதந்திரப் போராட்ட காலத்தில் புரட்சிகர தீவிரவாத இயக்கங்கள் மீது தொடரப்பட்ட பல்வேறு சதி வழக்குகள் பற்றி விளக்குக.

Explain the various conspiracy cases instituted against the extremist movements during the freedom struggle.

- **Arrest of Extremists:** The British government targeted leaders of extremist movements, arresting key figures to suppress dissent.
- **The Lahore Conspiracy Case (1929):** Focused on Bhagat Singh, Sukhdev, and Rajguru for the assassination of John Saunders, leading to their execution.
- **Delhi Conspiracy Case (1929):** Involved the Ghadar Party members accused of plotting to wage war against the British government and seek armed rebellion.
- **Alipore Bomb Conspiracy Case:** In 1906, Khudiram Bose and Prafulla Chaki attempted to assassinate Judge Kingsford, resulting in the deaths of two English women and leading to Bose's execution.
- **Chapekar Brothers Conspiracy Case:** The Chapekar brothers assassinated British official W.C. Rand on June 22, 1897, in Pune, as part of anti-colonial sentiment following the 1857 revolt.



- **Curzon Wylie's Assassination Conspiracy Case:** Madan Lal Dhingra assassinated British intelligence officer Curzon Wylie in 1909 to protest British oppression, leading to Dhingra's execution.
- **Meerut Conspiracy Case:** Initiated in 1929 and concluded in 1933, this case involved the arrest of trade unionists for organizing a railway strike, hindering the Communist Party's growth in India.
- **Peshawar Conspiracy Case:** Spanning 1922 to 1927, this series of trials targeted Mujahirs aiming to incite a Communist Movement in India after receiving training in Russia.
- **Haryana Conspiracy Case:** The Haryana Conspiracy Case arose during the late 1920s and early 1930s amid increasing revolutionary activities against British rule. In 1932, revolutionaries plotted to assassinate a British official in Haryana to inspire resistance against colonial oppression.
- **Bombay Conspiracy Case (1909):** Concerned the assassination of a British official and involved revolutionary leaders like Vinayak Damodar Savarkar.
- **Kakori Conspiracy Case (1925):** Targeted members of the Hindustan Socialist Republican Association (HSRA) for a train robbery intended to fund revolutionary activities.
- **Jallianwala Bagh Massacre (1919):** Led to widespread outrage and a series of conspiracy charges against those demanding accountability and reform.
- **Chittagong Armoury Raid (1930):** Involved leaders like Surya Sen, accused of attacking the armory to seize weapons for the revolution.
- **Repression through Law:** The British employed laws like the Defense of India Act and the Public Safety Bill to curb revolutionary activities.
- **Use of Secret Trials:** Many conspiracy cases were tried in secret, denying defendants fair trials and legal representation.
- **Impact on Nationalism:** The harsh crackdowns and subsequent trials fueled public anger and solidarity, further galvanizing the freedom movement.

26.இந்திய சுதந்திரப் போராட்டத்தில் வல்லபாய் படேலின் பங்களிப்பையும், பர்தோலி சத்தியாக்கிரகத்தின் போது அவரது தலைமையையும் பற்றி விளக்குக.

**Explain Vallabhbhai Patel's contribution to the Indian freedom struggle and his leadership during the Bardoli Satyagraha.**

- **Leadership Role:** Vallabhbhai Patel emerged as a prominent leader of the Indian National Congress and a key figure in the freedom movement.
- **Civil Disobedience:** He actively participated in various civil disobedience movements against British rule, advocating nonviolent resistance.
- **Bardoli Satyagraha (1928):** Patel led the Bardoli Satyagraha, protesting against the unjust increase in land revenue assessments by the British government.
- **Organizational Skills:** He demonstrated exceptional organizational skills, mobilizing farmers and uniting them against oppressive policies.
- **Strategy and Negotiation:** Patel employed effective negotiation tactics, encouraging the farmers to collectively resist and non-cooperate with the British.
- **Successful Outcome:** The Satyagraha resulted in the British government withdrawing the increased revenue assessments and restoring land to farmers.
- **Recognition as 'Sardar':** His leadership during the Bardoli Satyagraha earned him the title "Sardar," meaning leader or chief, highlighting his influence.
- **Advocate for Peasants:** Patel championed the rights of peasants and agrarian reforms, emphasizing the need for social and economic justice.
- **Integration of States:** Post-independence, Patel played a crucial role in the integration of princely states into the Indian Union.
- **Legacy:** His efforts in the freedom struggle and subsequent nation-building have left a lasting impact on Indian politics and society.



# SAIDAI DURAISAMY'S

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பொது அறிவு

GENERAL STUDIES

கால அளவு: மூன்று மணி நேரம்

Duration : 3 Hours

மொத்த மதிப்பெண்: 250

Total Marks : 250

பிரிவு - அ

SECTION - A

(10 x 10 = 100)

1. இந்திய மறுமலர்ச்சிக்கு பல்வேறு தலைவர்களின் பங்களிப்புகளை குறித்து விளக்குக.

**Describe the contribution of various leaders to the Indian Renaissance.**

- The Indian Renaissance was led by social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Swami Vivekananda, and Dayanand Saraswati.

**Raja Ram Mohan Roy (1774-1833)**

- Father of Indian Renaissance:** Led social, educational, and religious reforms in Bengal.
- Abolition of Sati:** Played a key role in outlawing Sati with the Bengal Sati Regulation, 1829.
- Educational Reforms:** Co-founded Hindu College (1817), supported English education with rational subjects like Science.
- Religious Reforms:** Founded Brahma Samaj (1828) advocating monotheism, renouncing idolatry and caste.

- **Press Freedom:** Fought for free speech and established newspapers like 'Sambad Kaumudi' and 'Mirat-ul-Akhbar'.

#### **Swami Dayanand Saraswati (1824-1883)**

- **Founder of Arya Samaj (1875):** Advocated Vedic principles, opposing idolatry and ritualism.
- **Social Reforms:** Promoted widow remarriage and women's education, initiated the Suddhi Movement.
- **Educational Reforms:** DAV College Trust furthered Vedic education through institutions like DAV schools.

#### **Sayyid Ahmed Khan (1817-1898)**

- **Modern Muslim Education:** Founded the Mohammedan Anglo-Oriental College (1875), later Aligarh Muslim University.
- **Religious Reforms:** Interpreted the Quran using rationalism, urged critical thinking, and fought against blind tradition.
- **Social Reforms:** Advocated women's education, criticised purdah, and opposed polygamy.

#### **Henry Vivian Derozio:**

##### **Influence of Revolutionary Ideas:**

- Deeply inspired by the concepts of liberty, equality, and fraternity.
- Promoted rational thinking and questioning of authority among his students at Hindu College, Calcutta.

##### **Young Bengal Movement:**

- Started the Young Bengal Movement; followers were called Derozians.
- Advocated against religious rites, rituals, and social evils.
- Focused on the emancipation of women and supported female education.

##### **Educational Reforms and Debates:**

- Organized debates and discussions on literature, philosophy, history, and science to spread radical ideas.

##### **Role as a Poet and Teacher:**

- Recognized as a poet, reformer, and journalist, and considered the first nationalist poet of modern India.
- Removed from Hindu College due to his radical views.
- Though the movement didn't succeed fully, Derozio carried forward Rammohan Roy's tradition of educating people on social, economic, and political matters.



### **Debendranath Tagore:**

#### **Revitalization of Brahmo Samaj:**

- Father of Rabindranath Tagore, revitalized Brahmo Samaj by converting it into a separate religious and social community.

#### **Tatvabodhini Sabha:**

- Founded the Tatvabodhini Sabha in 1839 to propagate Rammohan Roy's ideas.
- Launched a magazine to systematically study India's past.

#### **Social Reforms:**

- Supported widow remarriage, abolition of polygamy, women's education, and improvement of peasant conditions.

### **Keshab Chandra Sen:**

#### **Social Reformer:**

- Led intensive social reform programs, including setting up schools, organizing famine relief, and promoting widow remarriage.

#### **Native (Civil) Marriages Act (1872):**

- Played a role in passing the Act, legalizing marriages performed according to Brahmo Samaj rites.

### **Iswar Chandra Vidyasagar:**

#### **Education Reforms:**

- Renowned Sanskrit scholar and Principal of Sanskrit College, conferred the title "Vidyasagar."
- Admitted non-Brahmin students to the college, challenging the caste system.

#### **Women's Education:**

- Actively supported women's education, helped establish the Bethune School for girls.
- Opened several girls' schools as Inspector of Schools.

#### **Widow Remarriage Movement:**

- Advocated widow remarriage, leading to the passage of the Widow Remarriage Act (1856).
- Successfully organized 25 widow remarriages.

#### **Literary Contributions:**

- Authored "Varna Parichay," a Bengali primer still used today.
- Contributed to the growth of Bengali language and modern prose style.

### **Contributions of Female Social Reformers**

### Savitribai Phule (1831-1897)

- **Pioneer of Women's Education:** First female teacher of India, co-founded the first girls' school in Pune (1848).
- **Social Empowerment:** Established the Mahila Seva Mandal and a shelter for pregnant widows.

### Sister Nivedita (1867-1911)

- **Advocate for Indian Art:** Supported the Bengal School of Art, opposed Western influence on Indian art.
- **Women's Education:** Established a girls' school in North Calcutta.

### Pandita Ramabai Saraswati (1858-1922)

- **Women's Rights Activist:** Established Arya Mahila Samaj (1882) and Sharda Sadan for widows and girls.
- **Author:** Wrote *Stree Dharma Niti* and *The Cry of Indian Women*.

### Annie Besant (1847-1933)

- **Home Rule Movement Leader:** Led the Home Rule Movement alongside Tilak (1916).
- **Educationist:** Founded Central Hindu School in Benaras, supported Indian self-rule.

2. 1854 ஆம் ஆண்டு கொண்டுவரப்பட்ட உட்ஸ் கல்விக் கொள்கையானது இந்தியாவில் ஆங்கில வழிக் கல்வியின் மகாசாசனம் என்று அழைக்கப்படுகிறது - கருத்துரைக்க.

The Wood's Despatch of 1854 is known as the "Magna Carta" of English education in India - Comment.

- **Wood's Despatch (1854):** Known as the "Magna Carta of English Education in India," it laid the foundation for a modern education system, focusing on expanding education at various levels.
- **Primary Education:** Promoted the use of vernacular languages (local languages spoken by the masses) at the primary level. It mandated the opening of at least one government school in every district and established systematic education methods under provincial Education Departments.
- **Higher Education:** Recommended the creation of universities based on the London University model in major cities like Bombay, Madras, and Calcutta. These universities were to affiliate colleges and oversee higher education standards, leading to a more structured and systematic educational framework.

- **Women's Education:** Emphasized female education at all levels, breaking the traditional gender barriers and promoting the education of women as an important goal for societal development.
- **Hierarchy in Education:** Wood's Despatch established a clear educational hierarchy:
  - **Primary Schools** at the village level (bottom tier)
  - **Anglo-Vernacular High Schools** in towns (middle tier)
  - **Affiliated Colleges** at the district level (upper tier)
  - **Universities** in the presidency towns (top tier).
- **English as the Medium for Higher Education:** Wood's Despatch made English the medium of instruction for higher studies, reflecting the British administration's desire to create an educated Indian class familiar with Western knowledge.
- **Promotion of Vernacular Languages:** Although English was the medium for higher education, the despatch strongly advocated for the promotion of vernacular languages at the primary level, recognizing the importance of educating the masses in their mother tongues.
- **Teacher Training:** Stressed the need for proper teacher training at all levels, ensuring quality educators for both primary and higher education. Teachers' training institutes were proposed to be set up to improve teaching standards.
- **Secular Education:** Advocated secular education, with a focus on science, literature, and practical knowledge, removing religious instruction from government-sponsored schools.
- **Grants-in-Aid Scheme:** Introduced a system of grants-in-aid to encourage private initiatives in education. This aimed to foster the establishment of private schools and colleges, which would receive government assistance if they adhered to prescribed standards.

#### **Impact of Wood's Despatch:**

- **Universities Established:** The universities of Calcutta, Bombay, and Madras were set up in 1857 as a direct result of Wood's recommendations.
- **Education Departments:** Education departments were established in every province to oversee the implementation of education policies.

- **Women's Education:** Schools like the Bethune School for women's education were started, advancing the cause of women's empowerment.
- **Westernization of Education:** The introduction of Western subjects and educational methods led to the rapid westernization of India's education system, with European headmasters and principals taking charge of schools and colleges.
- **Private Indian Educators:** Encouraged private Indian educators to participate in the education system, laying the groundwork for Indian leadership in education.
- **Technical Education:** Institutes like the Agriculture Institute at Pusa and the Engineering College at Roorkee were started to promote technical education.

3. அயோத்திதாச பண்டிதரின் சமூக சீர்திருத்தத்திற்கான கருத்தியல் ரீதியான பங்களிப்பை விவரிக்க.

**Describe Ayothithasa Pandithar ideological contribution to social reform.**

**Iyothee Thass Pandithar:**

**Birth and Family:**

- Born in 1845 in the Madras Presidency (present-day Tamil Nadu) into a Tamil-speaking Dalit family.

**Education and Intellectual Pursuits:**

- Despite facing caste-based discrimination, Iyothee Thass pursued education in Tamil, English, Pali, and Sanskrit.
- He developed a deep interest in philosophy, religion, and social issues.

**Title:**

- Known as "Dravida Peroli" (The Light of the Dravidians) for his contributions to social reform.
- Regarded as the "Father of Social Reforms in South India."

**Social and Reform Activities:**

- Dedicated his life to the upliftment of Depressed Class, advocating for social justice, equality, and the eradication of caste-based discrimination.

**Theosophical Society:**

- Associated with the Theosophical Society and interacted with its leaders like Madame Blavatsky and Colonel Olcott.



- Engaged in discussions on religious beliefs, social reforms, and the importance of Depressed people rights.

#### **Buddhist Mission and Conversion:**

- Strongly believed that Buddhism offered a path to social equality.
- Played a key role in the Tamil Nadu Buddhist Association, promoting the adoption of Buddhism by Depressed peoples to escape the oppressive caste system.

#### **Contributions and Ideologies:**

##### **Publications:**

- Published writings such as "Oru Paarvai" ("A Look"), advocating for Dalit rights and highlighting social injustices.
- His journal served as a platform to discuss and propose social reforms.

##### **Religious Reinterpretation:**

- Engaged in scholarly studies to reinterpret religious texts, arguing that Depressed peoples had a rightful place within Hinduism's sacred texts.
- Challenged the traditional caste hierarchy and the exclusion of Depressed peoples from religious and social privileges.

##### **Advocacy for Dalit Rights:**

- Actively campaigned against caste-based discrimination, advocating for the equal treatment and recognition of Depressed class.
- Fought for the rights of the oppressed, demanding their inclusion in society as equals.
- Iyothee Thass Pandithar's efforts significantly contributed to the empowerment and upliftment of the Dalit community.
- His intellectual and social activism has left a lasting impact on India's history of social reform.
- His work continues to inspire ongoing struggles for social justice, equality, and the rights of the marginalized.

4. தமிழ் மொழியின் வரலாற்றை சமீப கால ஆய்வுகள் மற்றும் அகழ்வாராய்ச்சிகளின் அடிப்படையில் விளக்குக.

**Explain the history of Tamil language based on recent research and excavations.**

**History of Tamil Language Based on Recent Research and Excavations:**

##### **Significance of the Recent Findings:**

- New findings published in an international journal push back the origin of the Tamil script (Tamili) by a century.

- Based on AMS (Accelerator Mass Spectrometry) dating of excavated materials, the earliest date for Tamil script now stands at **685 BCE**.

#### **2019 Findings and AMS Dating:**

- In 2019, AMS dating indicated that the Tamil script dated back to the 6th century BCE.
- The latest analysis from **73 AMS samples** further pushes the origin of the Tamil script to 7th century BCE.

#### **Excavation Sites and Findings:**

- Excavations were conducted at key sites, including **Kodumanal, Keeladi, Korkai, Alagankulam, Porunthal, and Sivagalai**.
- These sites provided crucial material evidence, such as pottery with Tamil-Brahmi inscriptions, beads, and other artefacts.

#### **Keeladi Excavations:**

- Keeladi, in particular, has been a significant site, revealing urban settlement patterns, water management systems, and early literacy.
- Findings suggest that the region was a part of an advanced civilization with written communication during the Sangam period.

#### **Kodumanal Excavations:**

- At Kodumanal, evidence of **trade and industry** (such as bead-making) supports the existence of a complex socio-economic structure.
- Inscriptions on pottery and materials dating back to **685 BCE** provide tangible proof of early Tamil literacy.

#### **Korkai and Alagankulam:**

- These coastal sites indicate **maritime trade** with foreign civilizations, including the Roman Empire.
- Findings show that Tamil-speaking communities were part of a well-organized and prosperous culture that engaged in long-distance trade.

#### **Early Tamil-Brahmi Script:**

- The Tamil-Brahmi script, a precursor to modern Tamil, is now believed to have been in use during the **7th century BCE**, predating earlier estimates.
- This challenges previous beliefs and affirms that Tamil-speaking populations had a well-developed script and written tradition.

### **Connections to the Sangam Period:**

- The excavations link the development of Tamil language and script to the **Sangam Age** (approximately 300 BCE to 300 CE).
- These new dates extend the known history of the Tamil language by several centuries, indicating an earlier development of literature, culture, and urbanization.

### **Linguistic Evidence:**

- The Tamil Brahmi script, found in Keezhadi, is considered a precursor to the Brahmi script and suggests links between the Indus Valley script and early Tamil.
- This script solidifies Tamil's role as the mother language of Dravidian linguistic structure.

### **Scholarly Consensus:**

- Scholars like Iravatham Mahadevan have proposed that the Keezhadi findings might prove the connection between the proto-Dravidian language of the Harappan civilization and the Tamil language.
- Many archaeologists advocate for naming the civilization the "Vaigai River Civilization" to emphasize its geographical location rather than linking it to contemporary political ideologies.

### **Importance of Further Research:**

- Only a tenth of the 110-acre site has been excavated, indicating a vast amount of information yet to be uncovered.
- Scholars emphasize the need for more excavation and scientific study to understand the Sangam period and its contributions to Tamil culture.

### **Tamil Literature and Archaeology:**

- There is a rich collection of Sangam literature that, combined with archaeological findings, provides a deeper understanding of Tamil society, governance, and lifestyle during ancient times.
- However, proper research based on Sangam literature has been limited, underscoring the need for systematic exploration of Tamil history.

5. தமிழ்நாட்டில் நாட்டுப்புற கலைகளை பாதுகாப்பதிலும் மற்றும் மேம்படுத்துவதிலும் பல்வேறு விழாக்களின் பங்கினை குறித்து பகுப்பாய்வு செய்க.

**Analyze the role of the various festivals in preserving and promoting folk arts in Tamil Nadu.**

**Key Regional Festivals and Cultural Centers:**

- Festivals across various regions in Tamil Nadu serve as platforms for promoting local art and culture.
- Examples include Karthigai Deepam in Tiruvannamalai, Aadi Krithigai in Tiruttani, Maha Sivarathiri in Kancheepuram, and others across regions like Thanjavur, Tiruchirappalli, Salem, and more.

**Public Exposure and Visibility:**

- Festivals provide public stages where folk artists can perform traditional arts such as **Theru Koothu** (street theatre) and **Karagam** (a ritual dance).
- These events increase awareness and appreciation for Tamil folk arts among both locals and tourists, ensuring these art forms remain visible and relevant.

**Community Bonding:**

- Festivals foster community involvement by integrating folk arts into celebrations, creating a shared cultural experience.
- This engagement encourages younger generations to learn and participate in traditional practices, strengthening cultural continuity.

**Economic Support for Artists:**

- Many festivals feature markets where local artisans can sell handcrafted products, providing economic incentives for artists to continue practicing traditional crafts.
- This economic support is crucial in sustaining rural and folk artists.

**Transmission of Knowledge:**

- Festivals often include workshops, performances, and interactive sessions where experienced artists pass on their knowledge to the younger generation.
- These sessions ensure the preservation of folk arts by encouraging learning and practice among future generations.



### **Significant Tamil Festivals that Preserve Folk Arts:**

- **Pongal:** Celebrated during the harvest season, it showcases traditional kolam designs, which are intricate geometric floor art patterns.
- **Golu (Navratri):** Involves setting up elaborate doll displays depicting scenes from mythology and daily life, reflecting Tamil Nadu's rich storytelling tradition.
- **Thiruvalluvar Day:** Dedicated to Tamil poet Thiruvalluvar, it features performances of traditional dance and music based on his teachings, promoting Tamil literary and artistic heritage.

### **Government Initiatives to Promote Folk Arts:**

- The **Tamil Nadu Eyal Isai Nataka Manram** organizes cultural events and festivals to support and promote folk artists across the state.
- The **Tamil Nadu Rural Arts Development Centre** plays a role in sustaining traditional arts in rural areas by providing platforms and resources for local artists.

### **Challenges Faced by Folk Arts in Festivals:**

- **Commercialization:** Over-commercialization of festivals may lead to a dilution of traditional art forms as artists adapt to tourist demands rather than preserve authenticity.
- **Urbanization:** With rapid urbanization, folk art practices risk decline, especially as younger generations become less connected to rural traditions and practices.

### **Promoting and Preserving:**

**Cultural Festivals:** Events like the **Natyanjali Dance Festival** in Chidambaram, Tamil Nadu, are key platforms that celebrate traditional art forms such as **Bharatanatyam**, fostering awareness and preservation.

**Role of Educational Institutions:** Universities and colleges contribute by offering courses in folk music and traditional arts, ensuring systematic learning and appreciation of South India's cultural heritage.

**Digital Platforms:** Social media and digital platforms (e.g., YouTube, Instagram) provide global exposure to folk artists, helping to popularize these art forms and promote them to new audiences.

**Awareness and Collaboration:** Campaigns, collaborations, and events focusing on South India's folk arts help preserve and spread the knowledge of these traditions to younger generations.

**Public Support:** Individuals can play a role by attending performances, supporting local artists, and raising awareness, contributing to the survival of these unique art forms.

**Heritage and Identity:** Preserving South India's folk music and art forms is essential for maintaining the cultural identity and traditions of the region.

Festivals play an essential role in preserving and promoting folk arts in Tamil Nadu.

By providing platforms for performances, encouraging community participation, supporting artists economically, and ensuring the transmission of knowledge, festivals help sustain Tamil Nadu's rich cultural heritage across generations.

6. இந்தியாவில் சமூக மத சீர்திருத்தங்களில், சர் சையது அகமது கானின் பங்கினை விமர்சன ரீதியாக பகுப்பாய்வு செய்க.

**Critically analyse the role of Sir Syed Ahmad Khan in the socio-religious reforms in India.**

**Educational and Political Engagement:**

- Syed Ahmad Khan received education in both **Islamic scriptures and Western sciences**.
- Authored "**Asbab-e-Baghawat-e-Hind**" (Reasons for the Indian Revolt of 1857), which critiqued British policies and their exclusion of Indians from governance.
- Nominated to the **Viceroy's Legislative Council** in 1878, advocating for Indian representation.
- Supported figures like **Dadabhai Naoroji** and **Surendra Nath Banerjee** in pushing for Indian representation in governance and civil services.
- **Educational and Socio-religious Reforms:**
- Promoted **interfaith understanding** and modernization of education, publishing a "**Commentary on the Holy Bible**".
- Established the **Scientific Society of Aligarh** (1863), promoting scientific thought and educational reforms.

- Founded the **Muhammadan Anglo-Oriental College (MAOC)** in 1875, later becoming **Aligarh Muslim University**, which played a crucial role in the **Aligarh Movement**.
- Campaigned against social evils like **female infanticide**, **polygamy**, **child marriage**, and **sati** through the **Aligarh Institute Gazette** and his magazine "**Tahdhib-ul-Akhlaq**" (Improvement of Manners and Morals).

#### **Views on Women's Education:**

- Initially held conservative views, advocating that education for women should focus on **familial duties**.
- Later realized that **lack of education for Muslim women** was a factor in the community's decline.
- Supported **home-based education** for women but eventually promoted the idea that Muslim women's education was essential for societal progress.

#### **Muhammadan Educational Conference:**

- Founded the **All-India Muhammadan Educational Congress** in 1886 to propagate the ideas of the Anglo-Oriental College and promote educational development among Muslims.
- Aimed to gain **University status** for the MAOC and promote modern education among Muslims.

#### **Aligarh Movement:**

- Led the **Aligarh Movement**, the first **national awakening among Muslims** in India, promoting education and social reform.
- Aimed to harmonize **Islam with modern culture**, addressing issues like **polygamy** and the **ban on widow remarriage**.
- Sought a **liberal interpretation of the Quran** and fostered intellectual growth among Indian Muslims.

#### **Evolution of Political Thought:**

##### **First Phase (Up to 1887):**

- Advocated for **Hindu-Muslim unity** and emphasized the need for shared national goals.
- Encouraged **separation of religion and politics**, promoting cooperation between both communities.
- Supported the **ban on cow slaughter** within the Muhammadan Anglo-Oriental College to show religious harmony.

### Second Phase (After 1887):

- Shifted focus, believing that **Western democracy and nationalism** were not suitable for India's diverse society.
- Feared **Hindu dominance** over Muslims in a representative government, laying the foundation for the **two-nation theory**.
- Sought to create an **Anglo-Muslim alliance** to counter Congress' growing influence.

Sir Syed Ahmad Khan's role in socio-religious reforms reflected a commitment to **modernizing the Muslim community** while maintaining religious identity.

He promoted **rationality, education, and social reform**, while also contributing to the evolving political discourse in India.

His efforts, though primarily focused on advancing Muslim interests, were not aimed at **dividing communities**, but at ensuring the **progress and integration of Indian Muslims** in modern society.

### 7. ஓவியக் கலைக்கு ராஜா ரவிவர்மாவின் பங்களிப்பு குறித்து விவாதிக்க.

**Discuss the Contribution of Raja Ravi Varma to painting.**

**Contributions of Raja Ravi Varma to Indian Art**

**Fusion of European and Indian Styles:**

- Raja Ravi Varma's work is considered one of the finest examples of the **fusion of European academic techniques with Indian sensibilities**. He mastered the use of **European techniques** like realism, perspective, and oil painting while maintaining the **traditions and themes of Indian art**.
- His paintings showcased a unique blend of **European naturalism** and **Indian cultural ethos**, setting a new trend in Indian art that had far-reaching influence.

**Secular-Sacred Imagery:**

- Varma created images that were both secular and sacred, making religious icons and mythological figures accessible to the masses. His depictions of **Hindu deities** became so popular that they are still found in **puja rooms, advertisements, calendars, public spaces, and product packaging** today.
- This helped in bringing art into everyday life and expanding its reach beyond the elite and religious spaces.



### Challenging Caste and Class Barriers:

- By making **affordable prints** of his paintings available to the masses, Raja Ravi Varma democratized art. Previously, art, especially of **religious and mythological figures**, was restricted to temples or the homes of the wealthy.
- His lithographs and prints allowed **people from all castes and classes** to own and appreciate art, thereby breaking down the barriers of exclusivity in art consumption.

### Depiction of Women:

- Raja Ravi Varma was renowned for his **depictions of women**, often modeling **Hindu goddesses** on **South Indian women**. His portrayal of women in classical and mythological themes, such as the episodes of **Dushyanta and Shakuntala** and **Nala and Damayanti** from the Mahabharata, was iconic.
- His most famous work, 'A Lady Playing Swarbat', depicted the grace, beauty, and femininity of Indian women, blending mythological and real-life inspirations.

### Depiction of Social Realities:

- Apart from religious and mythological subjects, Varma also focused on **social and economic realities** of Indian society. His painting of 'A Family of Beggars' reflected the **poverty and hardships** faced by the common people, providing a stark contrast to his mythological works.
- This balance between the divine and the everyday in his works provided a holistic picture of Indian life.

### Reviving and Popularizing Indian Mythology:

- Varma's paintings gave people a visual insight into **Indian mythology**, bringing to life the **epic stories** of the Ramayana and Mahabharata. His paintings made these tales accessible to those who may not have had the opportunity to read or hear them.
- Through his visual depictions, he **reinforced Indian cultural ideals**, particularly in how the **epics** were perceived and imagined by the masses.

### Mastery of Oil Painting:

- Raja Ravi Varma was one of the first Indian artists to master the art of **oil painting**, a European technique that allowed for more realistic and detailed depictions.

- He also pioneered the use of **lithographic reproduction** to make prints of his works, ensuring that his art reached a wide audience. His lithographic press helped in mass-producing prints of his popular religious paintings, making them accessible to common people.
- **Mythological Characters as Part of National Imagination:**
- Ravi Varma's representations of **mythological characters** became deeply embedded in the **Indian collective imagination**. His iconic portrayals of figures like **Lakshmi, Saraswati, and Krishna** are now the standard by which many Indians visualize these deities.
- His works played a role in shaping the **modern Indian identity**, intertwining traditional mythology with contemporary art forms.

#### **Recognition and Legacy:**

- His contributions were recognized both in India and abroad. **Viceroy Lord Curzon** honored him with the '**Kaisar-i-Hind Gold Medal**' for his services to art and for furthering public interest.
- Raja Ravi Varma's pioneering efforts in creating a **modern Indian art style** inspired future generations of Indian artists and left an indelible mark on Indian cultural heritage.

Raja Ravi Varma's ability to **merge Indian mythology with Western techniques** marked him as a true innovator in Indian art. His **democratization of art**, through affordable prints and lithographs, along with his **depictions of social and cultural themes**, made him a monumental figure in Indian art history.

8. காசி தமிழ் சங்கமத்தின் கலாச்சார மற்றும் வரலாற்று முக்கியத்துவம் குறித்து விவரிக்க.

**Explain the cultural and historical significance of the Kasi Tamil Sangamam.**

**Kashi Tamil Sangamam:**

#### **Cultural Convergence and Revival:**

- The Kashi Tamil Sangamam marked the beginning of a new era in which ancient Indian traditions from the North and South are brought together and revitalized.
- By blending traditional and modern practices, the event aimed to contribute to **cultural and economic growth**.

- It provided a rich cultural backdrop for India's goal of becoming a **developed country by 2047**, emphasizing the importance of integrating Indian heritage with modern progress.

#### **Promotion of Ek Bharat Shreshtha Bharat:**

- The event carried forward the central theme of **Ek Bharat Shreshtha Bharat**, aimed at strengthening the cultural unity of India by promoting interaction and understanding between different regions.

#### **Historical and Cultural Significance:**

- The Sangamam celebrates the shared history and cultural ties between the **North (Kashi)** and **South (Tamil Nadu)** of India.
- Kashi, one of the oldest continuously inhabited cities, and Tamil Nadu, home to the world's oldest language (Tamil), represent towering pillars of Indian civilization.
- Traditionally, higher education in South India was considered incomplete without a scholar's visit to Kashi, symbolizing the longstanding cultural and educational exchange.

#### **Government Initiative and Policy Alignment:**

- Organized by the **Ministry of Education** in association with various ministries like Culture, Railways, Tourism, and others, the event was designed to align with the **National Education Policy (NEP) 2020**, which emphasizes integrating Indian knowledge systems with modern education.
- Institutions such as **IIT Madras** and **Banaras Hindu University (BHU)** were key partners in organizing the Sangamam.

#### **Symbolic Ancient Links:**

- Historical ties between Kashi and Tamil Nadu are deep-rooted. For example, in the 15th century, **King Parakrama Pandya** of Tamil Nadu brought a lingam from Kashi to his homeland, leading to the establishment of the **Sivakasi Temple**.
- Additionally, the **Kasi Viswanathar Temple** was constructed by the Pandyas in Tamil Nadu to provide devotees who could not visit Kashi with a similar experience.

#### **Integrating Heritage and Modernity:**

- The Sangamam created a platform to **rediscover and integrate ancient knowledge with modern thought, technology, and craftsmanship**.

- It facilitated innovation, helping artisans, weavers, and entrepreneurs from both regions gain insights into **branding, quality control, marketing, and modern technology**.
- The **Banarasi and Kancheepuram silk industries** were highlighted as examples where traditional craftsmanship meets modern business practices.

#### **Government Policies and Local Industries:**

- The event was in line with government policies focused on **development, promoting Indian culture, and supporting local industries** such as handicrafts.
- Initiatives like **One District One Product (ODOP)** were promoted during the Sangamam to enhance the global reach of Indian products, such as Varanasi's traditional wooden toys.

#### **Boost for Traditional Products:**

- The Sangamam highlighted the potential of traditional Indian products to gain from initiatives like the **Open Network for Digital Commerce (ONDC)** and the **Government e-Marketplace**.
- These platforms are designed to give traditional industries a larger audience and help artisans market their goods effectively.

#### **Textiles Sector Focus:**

- The **textile industry** was a central focus of the event, given its potential to create jobs and contribute to India's mission of becoming a developed nation by 2047.
- India's textiles market is expected to grow significantly, and the government aims to increase textile exports to \$100 billion by 2030.
- The Sangamam hosted a **Textiles Conclave**, where experts discussed strategies for growth in the sector, focusing on integrating traditional textile practices with modern techniques.

#### **The 5F Formula for Textiles:**

- The government's **5F formula (Farm, Fibre, Fabric, Fashion, Foreign)** was emphasized as a framework for boosting growth in the textile sector.
- Kashi and Tamil Nadu, both having rich textile traditions, are expected to play crucial roles in realizing this vision.



### Technical Textiles and Innovation:

- The government is promoting the development of **technical textiles**, which are used in industries like automobiles, construction, and protective clothing.
- The sector holds immense potential for growth and exports, contributing to India's global textile leadership.

### Igniting a Cultural Renaissance:

- The Sangamam attracted nearly **200,000 visitors** to Banaras Hindu University, where cultural performances and exhibitions showcased Tamil products and cuisine.
- This event is seen as the start of a broader **cultural renaissance** that will extend beyond Tamil Nadu and Kashi to the entire nation, fostering national unity and promoting India's ethos of **Vasudhaiva Kutumbakam** (The World is One Family).

The Kashi Tamil Sangamam has set the stage for a **cultural revival** in India by showcasing the rich traditions of both regions while emphasizing the integration of ancient knowledge with modern innovation. It not only strengthens North-South unity but also contributes to India's larger mission of **economic and cultural development** by 2047.

9. வேற்றுமையில் ஒற்றுமை என்ற கருத்திற்கு இந்திய கலாச்சாரத்தின் பங்கினை குறித்து விவரிக்க.

**Describe the contribution of Indian culture to the concept of unity in diversity.**

India's cultural heritage plays a crucial role in fostering the concept of **unity in diversity**, which has been one of the most defining characteristics of the country for centuries.

### Religious Pluralism and Harmony:

- **Diverse Religious Traditions:** India is home to multiple religions, including Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, and many others. Despite this diversity, the culture emphasizes mutual respect and peaceful coexistence among these communities.
- **Philosophy of Tolerance:** Indian culture promotes the philosophy of religious tolerance, as expressed in ancient texts like the **Rigveda** ("Ekam sat vipra bahudha vadanti" – Truth is one, but the wise call it by different names).

- **Interfaith Celebrations:** Festivals from different religions, such as **Diwali**, **Eid**, **Christmas**, and **Vaisakhi**, are celebrated by people of all faiths, symbolizing cultural unity.

#### **Linguistic Diversity:**

- **Multilingualism:** India is home to 22 officially recognized languages under the **Eighth Schedule** of the Constitution and thousands of dialects. Despite this linguistic variety, Hindi and English serve as **link languages** that bridge communication gaps.
- **Literary Traditions:** Indian culture nurtures rich literary traditions in multiple languages. Writers like **Kalidasa**, **Kabir**, **Tagore**, and others have contributed to a shared cultural heritage through their works, promoting inclusivity and cross-cultural exchange.

#### **Regional Cultures and Shared Traditions:**

- **Distinct yet Connected:** Every Indian state has its own cultural identity expressed through its language, clothing, food, music, dance, and festivals. For instance, while **Kathakali** and **Bharatanatyam** are distinct dance forms, both contribute to the overarching Indian classical dance tradition.
- **Pan-Indian Festivals:** Festivals like **Holi**, **Durga Puja**, and **Pongal** are celebrated in different forms across the country, with local adaptations. This diversity in celebrations contributes to national unity by promoting cross-regional understanding.

#### **Cultural Institutions and Movements:**

- **Bhakti and Sufi Movements:** The **Bhakti** and **Sufi** movements brought together people from different religious backgrounds through their emphasis on personal devotion to a universal god, transcending caste and religious divisions.
- **Folk Traditions:** Indian folk music, dance, and storytelling traditions such as **Ramleela** and **Puppetry** are performed across different states, reflecting common cultural threads while respecting regional specificities.

#### **Philosophical Inclusiveness:**

- **Vasudhaiva Kutumbakam:** The ancient Indian concept of **Vasudhaiva Kutumbakam** (the world is one family) highlights inclusiveness and the idea that all human beings, irrespective of their differences, are interconnected.

- **Sarva Dharma Sambhava:** This idea, meaning all religions lead to the same destination, promotes equality and respect for all religious beliefs.

### **Culinary Diversity and Integration:**

- **Regional Cuisine:** Indian cuisine varies widely across regions, yet food practices are an important unifying factor. Dishes like **biryani, dosa, dal,** and **chapati** reflect a blend of regional flavors, ingredients, and cooking techniques.
- **Food Festivals:** Common food festivals like **Onam Sadya, Baisakhi feasts,** and **Eid-ul-Fitr** meals are shared by people across regions, fostering cultural exchange.

### **Constitutional Values and Cultural Integration:**

- The **Indian Constitution** enshrines cultural diversity in its preamble, and various articles safeguard the right to cultural expression while promoting unity (e.g., **Articles 29 and 30** protect cultural and educational rights of minorities).
- Initiatives like **Ek Bharat Shreshtha Bharat** celebrate and promote inter-state cultural exchanges, fostering understanding between various linguistic and regional groups.

### **Art and Architecture:**

- **Syncretic Art Forms:** Indian art and architecture reflect a blend of influences from various traditions. Temples, mosques, churches, and gurdwaras co-exist in the same localities, showcasing India's architectural diversity and its spirit of tolerance.
- **Cultural Icons:** The contributions of figures like **Mahatma Gandhi,** who advocated for non-violence and inclusivity, emphasize that India's diversity can strengthen its unity.

### **Festivals as a Unifying Force:**

- Festivals in India often transcend religious boundaries. For example, **Raksha Bandhan** is celebrated by Hindus, Muslims, and Sikhs alike, reinforcing the idea that despite diverse customs, there are shared celebrations that unite people.

### **Cultural Exchange Through Trade and History:**

- Historical exchanges, such as the **Silk Route** and **Maritime Trade,** facilitated the movement of people, ideas, and cultures across regions, further integrating diverse cultural influences into the Indian ethos.

10. தமிழ்நாடு ஆவண காப்பகம் மற்றும் வரலாற்று ஆராய்ச்சி அமைப்பின் பங்கு மற்றும் செயல்பாடு குறித்து விவாதிக்க.

**Discuss the role and function of the Tamil Nadu archives and historical research organisation.**

The Tamil Nadu Archives and Historical Research Organization plays a crucial role in preserving, managing, and promoting Tamil Nadu's historical and cultural heritage through its vast collection of government records, manuscripts, and other important documents. Below is a pointwise discussion of its key roles and functions:

**Record Preservation:**

- The primary function of the Tamil Nadu Archives is to **collect, centralize, and preserve** historical records of the Tamil Nadu government.
- These records include **administrative documents, government orders,** and other significant historical papers, ensuring they are protected for future generations.

**Research Access:**

- The organization serves as a valuable resource for **researchers, historians, and scholars,** providing access to historical documents.
- By offering these materials, the Archives facilitates research into **social, economic, political, and cultural** aspects of Tamil Nadu's past.

**Digitization and Accessibility:**

- To increase accessibility, the Tamil Nadu Archives actively engages in the **digitization** of important documents.
- This process helps make historical records available online in a **user-friendly format,** allowing a broader audience, including the general public, to access these materials.

**Archival Management:**

- The organization ensures the proper management of its records through **cataloging, classification, and conservation** techniques.
- These archival practices guarantee that the documents are **well-organized, easily accessible, and protected from damage** or deterioration.



### **Publication and Dissemination:**

- The Archives may **publish research papers, historical documents**, and other relevant materials that contribute to a deeper understanding of Tamil Nadu's history.
- These publications are valuable resources for both academic study and public education.

### **Public Awareness:**

- The Tamil Nadu Archives undertakes initiatives to raise **public awareness** about the importance of preserving historical records and **Tamil Nadu's rich heritage**.
- This helps in promoting the significance of historical preservation to future generations.

### **Government Oversight:**

- The organization operates under the **Tamil Nadu government**, specifically falling under the jurisdiction of the **Education Department**.
- It functions as a government entity with a mandate to manage and preserve the state's official historical records.

### **Historical Significance:**

- The Tamil Nadu Archives holds records that span **centuries**, providing a comprehensive view of the **administrative, social, and cultural evolution** of the state.
- These records are an invaluable resource for studying the history and governance of Tamil Nadu over time.

### **Access Regulations:**

- While the Archives is open to researchers, access to **sensitive or classified records** may be subject to specific rules and regulations to ensure proper handling and confidentiality.

The Tamil Nadu Archives and Historical Research Organization plays a pivotal role in safeguarding the state's **historical records** and making them accessible for research and public education. Through its efforts in **preservation, digitization, and publication**, it contributes to a deeper understanding of Tamil Nadu's history, while ensuring that its cultural and administrative heritage remains well-preserved for future generations.

11. இந்தியாவில் பிராந்திய இலக்கியத்தை மேம்படுத்துவதில் சாகித்ய அகாதமி பங்களிப்பை ஆராய்க.

**Examine the Contribution of Sahitya Akademi to promoting regional literature in India.**

**Recognition through Sahitya Akademi Awards:**

- **Promotion of Regional Literature:** The Sahitya Akademi Awards are conferred annually for the best literary works in 24 languages, including the 22 languages mentioned in the Eighth Schedule of the Indian Constitution, as well as English and Rajasthani. These awards provide vital recognition to writers from diverse linguistic backgrounds, elevating regional literary traditions to a national platform.
- **Encouragement to Writers:** By honoring exceptional literary works in regional languages, the Akademi encourages authors to continue producing high-quality literature in their mother tongues, ensuring the vitality of these languages in contemporary literature.

**Publications and Translations:**

- **Multilingual Publications:** The Sahitya Akademi actively publishes a wide array of literary works, including poetry, fiction, drama, and essays, in various regional languages. This extensive publication initiative enables regional writers to gain visibility beyond their local readership.
- **Promotion of Translations:** The Akademi plays a key role in translating works between different Indian languages and into English. This not only fosters linguistic exchange but also allows readers from other regions to appreciate literature from diverse linguistic traditions, promoting inter-regional understanding.

**Yuva Puraskar – Encouraging Young Writers:**

- **Recognition of Emerging Talent:** The Sahitya Akademi's "Yuva Puraskar" award is aimed at promoting young writers under the age of 35. It recognizes and rewards promising young authors writing in regional languages, ensuring that the next generation of writers contributes to the preservation and growth of regional literary traditions.
- **Inspiring Future Generations:** By celebrating young talent, the Sahitya Akademi inspires upcoming writers to contribute to regional literature, thus ensuring its continued evolution and relevance in modern times.

### **Literary Events, Workshops, and Seminars:**

- **National and Regional Literary Events:** The Sahitya Akademi organizes literary festivals, seminars, and workshops at both national and regional levels. These events provide a platform for writers, critics, and scholars from different linguistic backgrounds to interact, exchange ideas, and collaborate, fostering a vibrant literary culture.
- **Workshops for Writers:** Through these workshops, emerging and established writers alike can enhance their craft, learn new techniques, and participate in discussions on literary trends and challenges specific to regional literature.
- **Cultural Exchange:** Such gatherings promote cultural exchange, bringing together authors from different linguistic traditions and encouraging cross-cultural literary collaboration, thus enriching the overall literary landscape.

### **Research and Documentation:**

- **Grants and Fellowships:** The Sahitya Akademi offers fellowships and research grants to scholars and writers interested in studying and documenting regional literatures. This financial support allows for in-depth research into various linguistic traditions, folk literature, and oral traditions that might otherwise remain unexplored.
- **Documentation of Endangered Languages:** The Akademi also promotes the study and documentation of lesser-known or endangered languages, thereby contributing to the preservation of linguistic diversity in India.

### **Preservation of India's Literary Heritage:**

- **Encyclopaedia of Indian Literature:** The Sahitya Akademi's publication of comprehensive works like the "Encyclopaedia of Indian Literature" helps in documenting the vast literary traditions of India.
- **Archiving and Libraries:** The Akademi maintains archives and libraries that house rare manuscripts, first editions, and other important literary works from across the country.

### **Promoting Literary Excellence through Workshops and Seminars:**

- **Writers' Workshops:** The Sahitya Akademi frequently organizes workshops for budding writers, offering them a platform to learn from established authors and refine their craft. These workshops help foster new talent in regional literature, ensuring its growth and sustainability.

- **Literary Seminars:** The Akademi holds seminars on various literary topics, often focusing on regional literature, where scholars and writers discuss themes, trends, and challenges in specific linguistic traditions.

#### **Preserving Oral and Folk Traditions:**

- **Documentation of Oral Literature:** The Sahitya Akademi places significant emphasis on documenting and preserving India's rich oral literary traditions, which are often passed down through generations but remain undocumented. This helps in capturing the essence of folk literature, which forms an integral part of the country's cultural heritage.
- **Fostering Folk and Tribal Literature:** By supporting projects focused on folk and tribal literature, the Akademi ensures that these traditional forms of storytelling are preserved and promoted in contemporary times.

The Sahitya Akademi has played a crucial role in promoting and preserving regional literature in India by providing recognition, platforms for publication, and avenues for literary exchange. It fosters cultural diversity and linguistic richness, helping regional literature gain national prominence.

#### **12. கீழ்க்கண்டவற்றை விளக்குக:**

1. இந்தியாவின் தேசிய சின்னம்
2. உலகத் தமிழாராய்ச்சி நிறுவனம்

**Explain the following:**

#### **1. National Emblem of India**

The **National Emblem of India**, based on the Lion Capital of Ashoka at Sarnath, holds immense significance as a symbol of the nation's authority, power, and constitutional values. It was adopted on **26 January 1950**, the day India became a republic, and has since been the official seal of the President, the Central and State Governments, and other important offices.

#### **Historical Origin and Symbolism:**

- The **National Emblem of India** is adapted from the **Lion Capital of Ashoka**, a sculpture erected by Emperor Ashoka in **Sarnath** around the 3rd century BC.
- The emblem consists of **four lions seated back to back**, symbolizing **power, courage, confidence, and pride**.



- The four lions face in different directions, symbolizing the all-encompassing nature of India's sovereignty and strength.

#### **Symbolism of the Animals on the Abacus:**

- The abacus below the lions features four animals: a **horse**, a **bull**, an **elephant**, and another **lion**, separated by intervening **wheels (chakras)**.
- Each animal represents a key aspect of **Buddhist philosophy**:
- **Elephant**: Symbolizes Buddha's conception, referencing the dream of a white elephant entering the womb of Buddha's mother.
- **Bull**: Represents the **Taurus zodiac sign**, associated with Buddha.
- **Horse**: Represents the horse Buddha rode when he left his royal life in search of enlightenment.
- **Lion**: Represents **Buddha's enlightenment** and his teachings, which spread like the roar of a lion.
- Below the National Emblem is inscribed the phrase '**Satyameva Jayate**', which translates to "Truth Alone Triumphs."
- The inscriptions on the original Ashoka pillars convey messages grounded in **Buddhist morality** and ethics.
- The **Dharma Chakra (wheel of law)**, placed at the center of the abacus, symbolizes the eternal cycle of life, righteousness, and truth, which were central to **Ashoka's edicts**.

The National Emblem of India is a powerful symbol of the nation's authority, historical heritage, and constitutional values. It encapsulates the spirit of India's ancient past, especially its Buddhist roots, while also serving as an enduring symbol of modern India's commitment to truth, justice, and unity.

## **2. International Institute of Tamil studies**

The **International Institute of Tamil Studies (IITS)** is a renowned linguistic research institution based in **Chennai, India**, dedicated to the promotion and advancement of the **Tamil language**.

Established in **1970**, it plays a pivotal role in Tamil research, focusing on the preservation and dissemination of the rich history, culture, and heritage of the Tamil-speaking population.

### **Establishment and Purpose:**

- The **International Institute of Tamil Studies (IITS)** was founded in **1970** to serve as a research center focused on the **Tamil language, literature, and culture**.
- Its core objective is to promote the cause of Tamil language through extensive research, fostering global awareness about the rich linguistic heritage of Tamil.

### **Historical Evolution:**

- In **2014**, the institute's directors, **Vijayaraghavan** and **Manavazhagan**, proposed the creation of a **cultural center** to showcase the history of Tamils through permanent exhibitions. This initiative was approved by the government in September 2014.
- The **cultural center** was inaugurated in **March 2016**, providing a new platform to exhibit decades of Tamil research and cultural findings to the public.

### **Infrastructure and Facilities:**

#### **Theatre:**

- The institute features a **theatre** that plays short **documentary films** (8-9 minutes), focusing on Tamil history, heritage, and culture.
- These documentaries use **photographs, videos, dramatic recreations, and film clippings**, often drawn from Tamil **temple sculptures and murals**.

#### **Museum Exhibits:**

- The museum is entirely dedicated to **Tamil literature** and displays an array of cultural and historical artifacts related to Tamil society.
- Exhibits include **paintings** from **Sangam literature**, **wood and cement reproductions** of archaeological finds, **photographs** from various collections, and **replicas** of ancient tools, weapons, towns, and temples.
- The museum also has **dioramic representations** showcasing ancient Tamil kings' adherence to **rules of war, justice, and compassion**.

### **Promotion of Tamil Literature and Culture:**

- The institute actively promotes **Tamil literature** through exhibitions, workshops, and seminars, making it a hub for scholars and enthusiasts of the language.

- It emphasizes **research** and the dissemination of Tamil cultural knowledge to both academic and general audiences, fostering a greater appreciation of Tamil heritage on a global scale.

#### **Global Outreach and Linguistic Research:**

- IITS contributes to the **international recognition** of Tamil as one of the oldest and most enduring classical languages in the world.
- The institute encourages **linguistic research**, **language preservation**, and cross-cultural exchanges, thereby promoting Tamil as a global language of literature and culture.

#### **Educational Initiatives and Public Engagement:**

- The institute serves as a valuable educational resource for both **scholars** and the **public**, offering exhibitions, workshops, and seminars on various aspects of Tamil literature, language, and history.
- It plays a key role in fostering a sense of **pride** and **identity** among Tamil-speaking communities by providing them with knowledge about their cultural and historical legacy.

The **International Institute of Tamil Studies (IITS)** has significantly contributed to the promotion of Tamil language and culture through its research, educational initiatives, and public exhibitions.

By showcasing Tamil history, literature, and art in a comprehensive and engaging manner, IITS plays a crucial role in preserving and promoting the **cultural heritage** of Tamil-speaking people both in India and around the world.

13. “இந்தியாவின் மதச்சார்பின்மை உலகில் தனித்துவமானது” - கருத்துரைக்க.

“India's secularism is unique in the world” - Comment.

#### **Indian Secularism Embraces Religious Plurality:**

- Unlike the Western model of secularism, which emphasizes the **strict separation of religion and state**, Indian secularism focuses on **equal respect** for all religions.
- The principle of “**Sarva Dharma Sambhava**” (equal respect for all religions) is a key feature of Indian secularism, reflecting its pluralistic ethos.

### **Positive Secularism:**

- Indian secularism is often referred to as "**positive secularism**", where the state does not isolate itself from religious matters but ensures **equal treatment and respect** for all faiths.
- This concept is influenced by thinkers like **Mahatma Gandhi** and **Swami Vivekananda**, who emphasized harmony between religions rather than complete detachment.

### **No Official State Religion:**

- India, despite its vast religious diversity, **does not have an official state religion**, which ensures that no religion is favoured over another.
- The Indian Constitution, through the **Preamble**, declares India as a **secular state**.

### **State Engagement with Religious Institutions:**

- Unlike in Western secularism, where the state is completely separated from religion, the Indian state actively engages with religious communities. For example, it sets up **Wakf Boards, Religious Endowments**, and other such bodies to oversee religious institutions.
- This is intended to manage religious affairs while ensuring equality and non-discrimination.

### **Intervention in Religious Practices:**

- The Indian state has the power to intervene in religious practices that are **socially regressive** or harmful. For instance, laws banning **sati** (widow burning), **dowry**, and **child marriage** show the state's willingness to reform practices within religion.

### **Protection of Minority Rights:**

- Indian secularism provides special provisions to safeguard the rights of **religious minorities**. Articles like **29 and 30** of the Constitution allow minorities to **preserve their culture** and establish their own educational institutions.
- This stands in contrast to some Western nations, where minority religions may not receive similar state support.

### **Religious Freedom Guaranteed:**

- The Indian Constitution guarantees **freedom of religion** to all citizens under **Article 25**, allowing them to **profess, practice, and propagate** their faith without interference.



### Secularism with State Involvement:

- In India, **religion is not confined to the private sphere**, and the state is involved in certain religious practices to ensure **social justice** and **reform**. Examples include the abolition of untouchability and allowing all castes to enter temples.

### Historical Context:

- India's secularism has roots in its rich **historical tradition** of religious tolerance, from Emperor **Ashoka's edicts** to the **Bhakti and Sufi movements** to **Akbar's policy of Sulh-i-Kul** (peace for all religions).

### Accommodating Diversity:

India's secularism is shaped by its need to accommodate its vast religious diversity and ensure **peaceful coexistence**. This includes not just Hindus and Muslims but also **Jains, Buddhists, Christians, Sikhs, and others**, making it a more **inclusive** form of secularism than the rigid separation seen in Western countries.

### State support for religious institutions:

The Indian Constitution allows the state to partially support religious schools finance religious buildings and infrastructure.

India's secularism is **unique** as it recognizes religious plurality, promotes **equal respect** for all religions, and involves the state in maintaining religious harmony and social justice, ensuring peaceful coexistence in a highly diverse society.

பிரிவு - ஆ

### SECTION - B

(10x 15 = 150)

14. “ஆலய நுழைவு போராட்டத்தின் முன்னோடி வைக்கம் சத்தியாகிரகம்” - கருத்துரைக்க.

"Vaikom Satyagraha is the pioneer in temple entry movement." - Comment.

### Vaikom Satyagraha: A Movement Against Caste Discrimination

The **Vaikom Satyagraha** was a nonviolent protest against **untouchability** and **caste discrimination** in the princely state of **Travancore** (modern-day Kerala) during 1924-1925. It aimed to lift the ban preventing lower-caste Hindus from using certain public roads leading to the **Vaikom Mahadeva Temple**.

- **Caste Discrimination:** Lower-caste Hindus were prohibited from accessing public roads near the Vaikom Mahadeva Temple, enforced by a ban imposed by the Travancore government in 1811.
- **Social Reform Movements:** By the early 20th century, Kerala saw the rise of movements such as the **Sree Narayana Dharma Paripalana Yogam (SNDP)** and the **Nair Service Society (NSS)**, which advocated for the rights of lower-caste Hindus.
- **Indian Independence Movement:** The Vaikom Satyagraha was influenced by the larger freedom struggle, particularly Mahatma Gandhi's principles of **nonviolence** and **social justice**.
- **Temple Access Issues:** Despite a 1921 proclamation allowing lower-caste Hindus entry into some temples, the Vaikom Mahadeva Temple remained inaccessible, prompting further protest.

#### **Course of the Satyagraha**

- **Start of the Movement (March 30, 1924):** The protest began with groups of satyagrahis attempting to use the restricted roads. They were arrested, but more continued to attempt the same.
- **Involvement of Gandhi and Other Leaders:** The movement gained national attention, with support from **Mahatma Gandhi**, **Sree Narayana Guru**, and **Chatampi Swamikal**.
- **Temporary Withdrawal:** Following Gandhi's advice, the movement paused briefly in April 1924, only to resume after failed negotiations with upper-caste leaders.
- **Support and Expansion:** The movement received support from across India, with **Akalis from Punjab** providing food, and even Christian and Muslim leaders offering solidarity. However, Gandhi emphasized that it should remain an intra-Hindu issue.
- **Periyar's Involvement:** **E.V. Ramaswami Naicker (Periyar)**, a prominent leader from Tamil Nadu, joined the protest and was arrested, further galvanizing the movement.

### Key Events

- **Petition and Procession (October 1, 1924):** A petition with **25,000 signatures** was submitted to the **Regent Maharani Sethu Lakshmi Bai**, requesting equal access to temple roads.
- **Gandhi's Role:** Gandhi supported the satyagraha and engaged with the Maharani, promoting a procession of **forward castes (Savarnas)** to demonstrate broader support for the cause.

### Women's Participation

Women played a crucial role in the Satyagraha:

- **Prominent Female Leaders:** Figures like **Narayani Amma, Meenakshi Amma, Thirumalai Amma, and Nagammai Amma** emerged as leaders, inspiring other women across the country to join the fight for equality.
- **Significance:** The Vaikom Satyagraha marked one of the first instances of large-scale women's participation in India's socio-political movements, laying the foundation for future women's rights activism.

**"Vaikom Satyagraha is the pioneer in the temple entry movement."**

The **Vaikom Satyagraha** is widely regarded as the first major temple entry movement in India, making it a **pioneering event** in the struggle for social equality and religious access. Here's why:

- **First Organized Protest for Temple Access:** The Vaikom Satyagraha was the first systematic and large-scale protest aimed specifically at removing caste-based restrictions on public roads leading to temples, setting a precedent for future temple entry movements.
- **Catalyst for Later Temple Entry Movements:** Although the immediate goal of allowing lower-caste people to enter the Vaikom Mahadeva Temple was not achieved during the movement itself, it laid the groundwork for future victories like the **1936 Temple Entry Proclamation**, which allowed all castes to enter temples in Travancore.
- **Nonviolent Approach as a Model:** The use of **satyagraha (nonviolent resistance)**, inspired by Mahatma Gandhi, became a model for subsequent temple entry movements across India, emphasizing peaceful protest as a means to challenge caste discrimination.

- **Broad National Impact:** The movement received support from different parts of India and different communities, including leaders like **E.V. Ramaswami Naicker (Periyar)** from Tamil Nadu. This helped spread the idea of temple access as a fundamental right and inspired similar campaigns in other regions, such as the **Guruvayur Satyagraha** and the movements in Tamil Nadu.
- **Role of Women and Marginalized Groups:** The Vaikom Satyagraha also marked the first time women played a significant role in a temple entry movement, setting the stage for broader **involvement of women** and marginalized groups in social reform activities.

15. திராவிட மொழிக் குடும்பத்தின் முக்கியத்துவத்தை விவரித்து, மேலும் செம்மொழி அங்கீகாரம் குறித்து எழுதுக.

**Describe the importance of the Dravidian language family and write about the classical language status.**

#### **Dravidian Group of Languages Overview**

The Dravidian Group of Languages mainly consists of languages spoken in southern India, with around 25% of India's population speaking one of these languages. Proto-Dravidian gave rise to 21 languages in this group, with Telugu being the most prominent and Malayalam being the least spoken and youngest. Understanding the Dravidian languages is crucial for the UPSC exam. Here's a detailed explanation:

#### **Origin and Evolution**

- The term "**Dravidian**" was first used by **Robert Caldwell** to categorize this language family alongside the Indo-Aryan languages.
- The Dravidian language family includes **80 varieties spoken by nearly 220 million people** in southern and central India.
- The Dravidian languages are believed to have originated around **4,500 years ago** and were present in **northwestern India** before the arrival of Aryans.
- **Rigvedic Sanskrit** contains several Dravidian loanwords like *ulukhala* (mortar), *kunda* (pit), and *khala* (threshing floor).
- Sanskrit speakers' contact with Dravidian languages influenced the introduction of **retroflex consonants** in Sanskrit.



- Four Dravidian languages—**Tamil, Telugu, Kannada, and Malayalam**—have recorded histories dating from the pre-Christian era to the eleventh century.
- A **14th-century text**, *Lilatilakam*, mentioned the close similarity between the languages of Kerala and Tamil Nadu, referring to them as "Dramida."
- The **Tamil Brahmi script**, discovered on cave walls in Tamil Nadu, dates back to the **2nd century BCE**.
- The earliest Tamil work, **Tolkappiyam**, is a treatise on grammar from the pre-Christian era.
- Among the 21 Dravidian languages, **Telugu, Tamil, Kannada, and Malayalam** are the major ones, with Telugu being the largest in number and Tamil being the oldest.

#### **Features of the Dravidian Group of Languages**

- The four largest Dravidian languages—**Kannada, Malayalam, Tamil, and Telugu**—have rich literary traditions, with **Tamil** being the oldest.
- Unlike **Sanskrit**, **Tamil** maintains continuity between its classical and modern forms, supported by inscriptions, religious texts, poems, and songs.
- Studying Dravidian languages is essential for understanding **prehistory in Eurasia**, as these languages have influenced other language families.
- It is widely agreed that **Dravidians are indigenous to the Indian subcontinent**, existing before the arrival of the Indo-Aryans about **3,500 years ago**.
- Dravidian languages were likely more widespread in the past, particularly in **western regions** of India.
- These languages have distinct kinship terms, with **separate labels for older and younger individuals** within the same generation.
- There is an absence of reconstructible words for **caste or caste names** in these languages.
- Basic numerals from **ten to one hundred** are present in Dravidian languages.

- Spoken in **southern India, parts of Sri Lanka, and Southeast Asia**, the Dravidian languages feature **five short and five long vowels** and lack **phonemic stress**.

### Types of Dravidian Languages

- Dravidian languages are categorized into three groups based on geographical and linguistic factors:

#### Northern Group:

- Consists of three languages: **Brahui, Malto, and Kurukh**.
- **Brahui** is spoken in **Baluchistan**, **Malto** in the tribal areas of Bengal and Odisha, and **Kurukh** in Bengal, Odisha, Bihar, and Madhya Pradesh.

#### Central Group:

- Includes **eleven languages** such as **Gondi, Khond, Kui, Manda, Parji, Gadaba, Kolami, Pengo, Naiki, Kuvi, and Telugu**.
- Among these, **Telugu** is the only language that has evolved into a civilized form and is spoken widely in **Andhra Pradesh and Telangana**.

#### Southern Group:

- Comprises **seven languages**: **Kannada, Tamil, Malayalam, Tulu, Kodagu, Toda, and Kota**.
- **Tamil** is the oldest and has a vast literary heritage, whereas **Malayalam** is the youngest and smallest in this group.

### Recognition of Classical Language Status:

The designation of a language as "classical" acknowledges its historical and cultural significance in preserving India's ancient knowledge, philosophies, and values. The recognition serves to:

- Highlight the language's **antiquity**, vast literary tradition, and **contribution** to India's cultural heritage.
- **Promote, preserve**, and encourage further **research** into these languages, ensuring their **relevance** in modern times.
- **Elevate** the status of these languages on both national and international platforms.

### Criteria for Declaring a Language as Classical:

The Government of India established criteria for declaring a language as classical in 2004, which has since been revised. These criteria include:

#### Historical Antiquity:

- The language must have a **recorded history of at least 1,000 years**. In the 2005 revision, this period was extended to **1,500-2,000 years**.

#### Ancient Literary Heritage:

- The language must have a **body of ancient literature or texts** that are considered a valuable heritage by generations of speakers.

#### Original Literary Tradition:

- The literary tradition must be **independent** and not **borrowed** from another language community.

#### Distinct Classical and Modern Forms:

- There may be a **discontinuity** between the classical form of the language and its modern versions or offshoots.

#### Prose, Poetry, and Epigraphical Evidence (2024 Revision):

- The language should include **knowledge texts**, particularly **prose**, along with **poetry**, inscriptions, and epigraphical records.

#### Languages Declared as Classical:

So far, **11 languages** have been recognized as classical in India. Initially, six languages were granted this status, and five more were added in 2024:

- **Tamil** – Recognized in 2004.
- **Sanskrit** – Recognized in 2005.
- **Telugu** – Recognized in 2008.
- **Kannada** – Recognized in 2008.
- **Malayalam** – Recognized in 2013.
- **Odia** – Recognized in 2014.
- **Marathi, Pali, Prakrit, Assamese, and Bengali** – All recognized in 2024.

#### Steps Taken to Promote Classical Languages:

The Government of India has taken several initiatives to promote and preserve classical languages:

#### Establishment of Universities and Institutes:

- Three Central Universities were established in 2020 to promote **Sanskrit**.

- The **Central Institute of Classical Tamil** was created to facilitate translation of ancient Tamil texts and promote research.

#### **Centres for Excellence in Classical Languages:**

- **Centers for Excellence** have been set up for **Kannada, Telugu, Malayalam, and Odia** at the **Central Institute of Indian Languages** in Mysuru.

#### **National and International Awards:**

- Several awards have been introduced to **recognize and encourage achievements** in the study and promotion of classical languages.

#### **Funding and Support:**

- **National Awards**, university chairs, and dedicated centers are provided for classical languages, ensuring their growth and sustainability. **Funds** have been allocated over the last decade to support these efforts.

16. தமிழ்நாடு இயல், இசை, நாடக மன்றத்தின் பல்வேறு செயல்பாடுகளை விவரிக்க.

**Elucidate the various functions of Tamil Nadu Eyal, Isai, Natakha Mandram.**

#### **Tamil Nadu Eyal Isai Nataka Manram Overview:**

The Tamil Nadu Eyal Isai Nataka Manram is a cultural unit under the Directorate of Art and Culture, Government of Tamil Nadu. Its primary role is to promote and preserve traditional arts and culture through various initiatives and programs.

#### **Functions of the Tamil Nadu Eyal Isai Nataka Manram:**

##### **Awards:**

- The Manram confers the prestigious **Kalaimamani Award**, Tamil Nadu's highest civilian honor in arts.
- It also gives **All India level awards** in the names of **Bharathi, M.S. Subbulakshmi**, and **Balasaraswathi** for artists contributing to the development of various art forms.

##### **Financial Assistance:**

- **Financial support** is extended to **needy artists**, their families, and folk artists, including the families of deceased famous artists.

##### **Grants:**

- Grants are provided for:



- **Production of new dramas and dance-dramas.**
- **Purchase of musical instruments and costumes** for performances.
- **Publishing books** on rare arts.

#### **Cultural Programs:**

- The Manram organizes cultural events to promote the appreciation of traditional arts among the **younger generation**.

#### **Preservation of Folk Arts:**

- It undertakes efforts to **preserve and revive folk dance and music** in various regions of Tamil Nadu.

#### **Exchange of Ideas:**

- The Manram facilitates **dialogues and exchange of ideas** between different regions to promote arts like music, dance, drama, and films.

#### **Advisory Role:**

- It advises the **Government of India** and **State Government** on matters related to arts and culture.

#### **Key Schemes and Initiatives:**

##### **Kalaimamani Awards:**

- The Manram confers the **Kalaimamani Awards** to outstanding artists in various fields such as **music, dance, drama, cinema, television, and folk arts**. So far, **1,924 artists** have been honored.

##### **All India Awards:**

- **National-level awards** are given to artists for their contributions to arts in the names of **Bharathi, M.S. Subbulakshmi, and Balasaraswathi**.

##### **Grants for New Dramas:**

- Grants are provided to support the production and staging of **new Tamil dramas** that highlight **history, culture, literature, and Tamilian bravery**. So far, **102 dramas** have been produced under this scheme.

##### **Grants for New Dance-Dramas:**

- Grants are also provided for creating and staging **new Tamil dance-dramas** based on **Tamil arts, literature, and culture**. So far, **35 dance-dramas** have been produced under this scheme.

### Inter-State Cultural Exchange Program:

- This program promotes **national integration** by showcasing Tamil Nadu's art and culture in other Indian states, allowing people to understand and appreciate Tamil Nadu's cultural heritage.

### Cultural Programs Abroad:

- To promote **Tamil culture and arts** internationally, cultural programs have been organized in countries like **Oman, Malaysia, Australia, and France**. This helps the **Tamil diaspora** maintain a connection to their cultural roots.

### Encouragement of Young Talented Artists:

- Grants ranging from **Rs.5,000 to Rs.10,000** are provided to **young talented artists** in fields like **vocal music, Bharathanatyam, and instrumental music**. So far, **1,993 young artists** have benefited from this scheme.

### Grants to Folk Artists for Musical Instruments and Costumes:

- **Folk artists** are given grants of **Rs.2,000** for individuals and **Rs.6,000** for troupes to purchase **musical instruments and costumes**. So far, **1,585 folk artists and 307 folk troupes** have benefited from this scheme.

17.19 ஆம் நூற்றாண்டில் நிறைவேற்றப்பட்ட முக்கியமான சமூக சீர்திருத்தச் சட்டங்கள் குறித்து விவாதிக்க.

Discuss the important social reform legislations passed during the 19th century.

- In the first half of the 19th century, Indian society was heavily influenced by the caste system and was marked by social rigidity, decay, and inequalities.
- The arrival of the British brought significant changes, as they introduced the English language and modern ideas of **liberty, equality, democracy, fraternity, and justice**.
- These ideas sparked a movement for social and religious reforms across India, as many Indians sought to challenge traditional practices and modernize society in response to Western influence.

- This period of social change is often referred to as the **Indian Renaissance**. The reform efforts were led by prominent individuals like **Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, and Dayanand Saraswati**, who worked towards transforming society to meet the challenges posed by the British colonial regime.

### **Key Social Reforms in the 19th Century:**

#### **Abolition of Sati (1829):**

- **Sati** was a practice in which Hindu widows were forced to immolate themselves on their husbands' funeral pyres. In 1829, **Governor-General Lord William Bentinck** passed **Regulation XVII**, making the practice of **sati illegal** in the Bengal Presidency. This was a significant step towards improving women's rights and eradicating oppressive customs.

#### **Indian Slavery Act (1843):**

- The **Indian Slavery Act of 1843** formally **abolished the practice of slavery** in India. This law aimed to end the exploitation and forced labor of people, reflecting the influence of modern ideas of human rights and equality.

#### **Caste Disabilities Removal Act (1850):**

- The **Caste Disabilities Removal Act of 1850** removed legal restrictions that were imposed on people belonging to certain castes. This act allowed people from lower castes to enjoy the same civil rights as others, thus challenging the rigid caste system and promoting social justice.

#### **Hindu Widows' Remarriage Act (1856):**

- Passed in 1856, the **Hindu Widows' Remarriage Act** legalized the remarriage of Hindu widows. This was a significant reform to improve the status of widows in society, as they were previously considered outcasts and subjected to severe restrictions.

#### **Female Infanticide Prevention Act (1870):**

- In 1870, the **Female Infanticide Prevention Act** was passed to curb the widespread practice of killing female infants. This law made the **killing of a girl child punishable**, aiming to address the gender imbalance and the societal preference for male children.

### Age of Consent Act (1891):

- The **Age of Consent Act of 1891** raised the minimum age for marriage, prohibiting the marriage of girls below the age of **12 years**. This reform sought to improve the condition of women and protect young girls from being forced into early marriages.

These reforms laid the foundation for progressive social change in India, challenging deeply entrenched customs and helping shape a more equitable society.

18. "அனைவருக்கும் சம வாய்ப்புகள் உள்ள சமுதாயத்தை உருவாக்குவோம்." - சி.என்.அண்ணாதுரை விவாதிக்க.

"We will create a society where everyone has equal opportunities."- C.N.Annadurai - Discuss.

C. N. Annadurai's statement, "We will create a society where everyone has equal opportunities," reflects his vision for a just and equitable society. As a prominent leader of the Dravidian movement and the founder of the Dravida Munnetra Kazhagam (DMK), Annadurai's ideas were centered around social justice, economic equality, and the eradication of caste-based discrimination.

### Social Equality and Anti-Caste Ideology

- **Opposition to caste-based discrimination:** Annadurai envisioned a society free from the oppressive structures of the caste system. He aimed to eliminate caste-based disparities in education, employment, and social status by promoting equal access to opportunities for all, regardless of caste.
- **Self-Respect Movement:** As a proponent of the Self-Respect Movement, Annadurai emphasized the need for individuals, particularly from marginalized communities, to assert their dignity and challenge caste hierarchies. This movement aimed at building self-confidence among the oppressed, ensuring that their social and economic opportunities were not restricted by caste barriers.

### Economic Equality

- **Land reforms and redistribution:** Annadurai believed that economic justice was crucial for ensuring equal opportunities. He supported land reforms to address the concentration of land among a few wealthy



landlords, seeking to distribute land to the landless and poor. This would empower disadvantaged communities to achieve financial stability and independence.

- **Welfare programs:** His government initiated welfare schemes like subsidized food programs, which addressed hunger and poverty, especially for the poor. Annadurai's goal was to provide basic necessities so that economic hardships did not hinder people from accessing opportunities for growth and advancement.

### **Educational Reforms**

- **Free and universal education:** Annadurai considered education a key tool for achieving equality. He strongly advocated for free education for all, focusing on increasing enrollment from marginalized communities, especially Dalits and backward castes. By removing economic and social barriers to education, he sought to provide a pathway to equal opportunities.
- **Promotion of Tamil language in education:** To make education more inclusive, Annadurai promoted the use of Tamil in schools and universities. He argued that learning in one's mother tongue would help students from rural and marginalized backgrounds excel, thereby making educational opportunities more accessible.

### **Political Empowerment**

- **Inclusion of marginalized groups in governance:** Annadurai believed in ensuring that marginalized communities had a say in governance and decision-making.
- His government encouraged the representation of backward castes, Dalits, and women in political bodies, thus giving them the opportunity to participate in shaping policies and decisions that affected their lives.
- **Reservation policies:** Annadurai supported affirmative action through reservations in education and public employment for backward castes.
- These policies aimed to level the playing field for those who had been historically disadvantaged by systemic oppression.

### **Gender Equality and Women's Empowerment**

- **Focus on women's rights:** Annadurai was a strong advocate of women's empowerment and gender equality. He sought to break down traditional barriers that restricted women's participation in society by promoting equal access to education, employment, and public life.
- **Policy reforms for women:** His government implemented several progressive measures aimed at improving the status of women, such as promoting female literacy and supporting legal reforms that enhanced women's rights, such as laws that protected women from exploitation and abuse.

### **Cultural and Linguistic Identity**

- **Promotion of Tamil language and culture:** Annadurai believed that equal opportunities could not be achieved if linguistic and cultural identities were suppressed.
- He fought for the recognition of Tamil as a classical language and opposed the imposition of Hindi as the national language, arguing that this would disadvantage non-Hindi-speaking regions.
- **Encouragement of Dravidian identity:** His political ideology was closely tied to the Dravidian identity, emphasizing the need for cultural pride among the Tamil people. This focus on regional identity was also a way to ensure that opportunities in governance, education, and employment were not monopolized by those from Hindi-speaking regions or upper castes.

### **Secularism and Social Harmony**

- **Promotion of secular values:** Annadurai was a staunch believer in secularism, advocating for equal treatment of all religious communities. He rejected the idea of privileging any religion in state affairs, promoting an inclusive society where religious affiliation did not determine one's access to opportunities.
- **Focus on social harmony:** Annadurai worked toward reducing social tensions caused by religious or caste divisions. By fostering a spirit of unity and cooperation, he aimed to create an environment where every

individual, regardless of religion or caste, could thrive and contribute to society.

### **Employment and Labor Reforms**

- **Creation of job opportunities for all:** Annadurai believed that a key component of equal opportunities lay in providing employment for everyone. His policies focused on creating jobs for the youth, particularly those from rural and disadvantaged backgrounds, through industrial development and public sector initiatives.
- **Support for labor rights:** He supported the rights of workers, advocating for fair wages, better working conditions, and job security. By protecting labor rights, Annadurai aimed to create a society where workers, particularly from lower economic strata, could have access to decent livelihoods.

### **Opposition to Brahminical Dominance**

- **Challenging Brahminical hegemony:** Annadurai sought to dismantle the dominance of Brahmins in education, government, and religious institutions. He felt that Brahminical elitism had limited opportunities for non-Brahmins, particularly Dalits and backward castes, and worked toward policies that opened up opportunities for these groups in public life and administration.
- **Rejection of Sanskritization:** He criticized the process of Sanskritization, wherein lower castes adopted upper-caste practices to gain social mobility. Instead, Annadurai advocated for the assertion of Dravidian identity, which would empower people to demand equal opportunities based on their inherent rights, not by emulating upper-caste behaviors.

### **Rationalism and Scientific Temper**

- **Encouragement of rationalism:** Annadurai promoted rationalism and scientific temper as a way to combat superstition and blind faith, which he believed impeded the progress of marginalized communities. By encouraging critical thinking and evidence-based decision-making, he hoped to empower individuals to pursue opportunities in science, technology, and modern sectors.

- **Breaking down traditional barriers:** Rationalism was also a tool for breaking down social hierarchies and traditional systems of authority. By challenging religious and social orthodoxy, Annadurai aimed to create a society where individuals were free to pursue opportunities without being constrained by outdated beliefs.

C.N. Annadurai's vision of a society where everyone has equal opportunities was deeply rooted in **social justice, educational access, economic equity, gender equality, political empowerment, and the celebration of cultural identity**. He sought to dismantle oppressive structures like the caste system and Brahminical dominance, while promoting secularism, rationalism, and progressive welfare policies. His efforts contributed significantly to creating a more inclusive and equitable Tamil society and continue to influence contemporary social and political thought in India.

19. நீதிக்கட்சியின் தோற்றம், நோக்கங்கள் மற்றும் சாதனைகளை குறித்து எழுதுக.

**Write about the origin, aims, and achievements of the Justice Party.**

**Justice Party's origin, aims, and achievements:**

**Origin**

**Date of Formation:**

- The Justice Party was officially founded on **November 20, 1916**, in **Madras' Victoria Public Hall**, marking a major milestone in South Indian political history.

**Key Founders:**

- The party was spearheaded by **Dr. C. Natesa Mudaliar**, along with other prominent figures like **T.M. Nair**, **P. Theagaraya Chetty**, and **Alamelu Mangai Thayarammal**.
- These leaders belonged to non-Brahmin communities who felt sidelined by the dominance of Brahmins in government jobs and political representation.

**Social and Political Context:**

- The party emerged due to increasing **caste-based discrimination** and the overrepresentation of Brahmins in the Madras Presidency's administrative structure.



- Non-Brahmins found it difficult to access government positions and other opportunities, which sparked the need for a political platform to address these disparities.

### **Dravidian Movement:**

- The formation of the Justice Party laid the groundwork for the **Dravidian Movement**, which sought to empower non-Brahmin communities in Tamil Nadu and promote social justice.
- **Non-Brahmin Conferences:**
  - Prior to its formation, several non-Brahmin conferences and meetings were held to discuss the disproportionate influence of Brahmins in the Presidency and to plan a united front for non-Brahmin interests.

### **Aims**

- **Political Representation for Non-Brahmins:**
  - The Justice Party's foremost goal was to ensure **adequate political representation** for **non-Brahmins** in government institutions, especially in legislative councils and public offices.
  - It opposed the **Brahmin-dominated Indian National Congress**, which they felt ignored the demands of non-Brahmin communities.
- **Promotion of Social Justice:**
  - The party aimed to **uplift non-Brahmin communities** by promoting **educational, social, and economic development**.
  - They advocated for equal opportunities in education, government jobs, and political participation.
- **Reservation Policies:**
  - One of the key objectives was to secure **reservations (quotas)** for non-Brahmins in government jobs, education, and legislative bodies to ensure equitable representation.
- **Constitutional Reforms:**
  - The Justice Party supported the idea of a **constitutional government** where non-Brahmin communities would have a say in governance.
  - It aimed to **mobilize public opinion** in favor of constitutional reforms that provided greater representation to marginalized communities.

- **Opposition to the Indian National Congress:**

- The party was formed as an **alternative to the Congress**, which was seen as dominated by Brahmins and unresponsive to the issues faced by non-Brahmins.
- It opposed the **Non-Cooperation Movement** led by Congress, focusing instead on constitutional methods to achieve social and political change.

### **Achievements**

- **Electoral Success in 1920:**

- The Justice Party achieved its first significant victory after the **Montagu-Chelmsford Reforms of 1919**, which introduced **diarchy** (shared governance between elected Indians and British officials) in the provinces.
- The party won the **first direct elections** held in 1920 under this system in the Madras Presidency, with **A. Subbarayalu** becoming the Chief Minister.
- After his death, the **Raja of Panagal** took over as the Chief Minister, consolidating non-Brahmin power in the government.

- **Introduction of Reservation Policies:**

- The Justice Party was instrumental in implementing **reservations for non-Brahmins in government jobs and educational institutions**.
- The introduction of the **Communal Government Orders (1921 and 1922)** ensured that seats in the legislative councils and public services were **reserved for non-Brahmin communities**, laying the foundation for future affirmative action policies.

- **Social Reforms:**

- The party worked to address social inequalities by **promoting universal education** for non-Brahmins and pushing for **greater participation of women** in public life.
- It advocated for social justice by implementing reforms that favored the equitable distribution of opportunities across all communities.

- **Creation of the Staff Selection Board:**

- In **1924**, the Justice Party established the **Staff Selection Board** to ensure a fair recruitment process for government jobs.
- This board served as a precursor to the modern **Public Service Commission**, which was later adopted by the British government in India in **1929** to regulate civil service appointments.

- **Challenging Congress:**

- The Justice Party served as the primary political alternative to the Indian National Congress in Madras, particularly during the early 20th century.
- While Congress focused on **nationalist issues** like independence, the Justice Party was more concerned with **local issues** such as caste representation and social reform.

- **Promotion of Dravidian Identity:**

- The Justice Party's efforts laid the groundwork for the **Dravidian Movement**, emphasizing the cultural and political identity of the **Dravidian people** (non-Brahmins of South India).
- The party advocated for the **abolition of Brahminical hegemony** and promoted the **Dravidian identity** in opposition to the Aryan-Brahmin ideology.

- **Transformation into Dravidar Kazhagam:**

- In **1944**, under the leadership of **Periyar E.V. Ramaswamy**, the Justice Party was transformed into **Dravidar Kazhagam**, a social reform movement.
- Periyar withdrew the party from electoral politics to focus on social reform and the fight against **caste discrimination**.

- **Long-term Influence on Tamil Nadu Politics:**

- Although the Justice Party ceased to exist as a political entity, its legacy continued through the **Dravidian Movement** and the rise of **Dravidian political parties** like the **Dravida Munnetra Kazhagam (DMK)**, which dominated Tamil Nadu politics post-independence.

- Its focus on social justice, anti-Brahminism, and communal representation continues to shape the political landscape of Tamil Nadu today.

The Justice Party's efforts to uplift non-Brahmins, promote social justice, and ensure fair representation in government set the stage for many of the **affirmative action policies** in India. The party not only achieved significant electoral victories but also left a lasting legacy through the promotion of the **Dravidian identity** and its influence on modern Indian politics.

20. காலனித்துவ காலத்தில் தமிழ் கலாச்சாரம், இலக்கியம், மொழி ஆகியவற்றை மீட்டெடுப்பதில் தமிழ் மறுமலர்ச்சி இயக்கத்தின் முக்கியத்துவம் குறித்து விவாதிக்க.

**Discuss the significance of the Tamil Renaissance Movement in reviving Tamil culture, literature, and language in the colonial era.**

**Tamil Renaissance:**

**Introduction**

- **Colonial Influence:**

- The cultural hegemony of colonialism and the rise of humanism brought significant changes to the socio-cultural landscape of the Indian subcontinent, including Tamil Nadu.

- **Role of Language and Culture:**

- The Tamil language and culture became pivotal in shaping the identity of the Tamil people during this transition.

- **Impact of Printing Technology:**

- The introduction of the printing press and linguistic research on Dravidian languages underpinned the Tamil Renaissance.
- Initially, religious literature dominated early publications, but secular works began to emerge over time.

**Advent of Printing Technology**

- **First Printed Tamil Text:**

- Tamil was the first non-European language to be printed, with the publication of *Thambiran Vanakkam* in **1578** from Goa.

- **Establishment of Printing Press:**

- A full-fledged printing press was established in **1709** in Tranquebar by Ziegenbalg.



- The *Thirukkural* was one of the earliest Tamil texts to be published in **1812**, igniting interest in ancient Tamil literature.
- **Rediscovery of Tamil Classics:**
- In the **19th century**, scholars like **C.W. Damotharanar** and **U.V. Swaminathar** dedicated their lives to rediscovering and publishing Tamil classics.
- Damotharanar collected and edited various palm-leaf manuscripts, while Swaminathar published significant works such as *Civakachinthamani* (1887) and *Chilapathikaram* (1892).

### **Awareness of Historical Tradition**

- **Cultural Identity Formation:**
- The publication of ancient literary texts fostered awareness among the Tamil people regarding their historical traditions, language, literature, and religion.
- **Sangam Literature:**
- Modern Tamils began to base their social and cultural identity on ancient Tamil classics, collectively referred to as Sangam literature.

### **Linguistic Research and Theories**

- **Recognition of Dravidian Languages:**
- In **1816**, F.W. Ellis formulated a theory that identified South Indian languages as a separate family unrelated to Indo-Aryan languages.
- **Caldwell's Contributions:**
- **Robert Caldwell** expanded upon this in **1856** with *A Comparative Grammar of the Dravidian or South Indian Family of Languages*, establishing the relationship between Dravidian languages and their antiquity compared to Sanskrit.
- **Egalitarian Ideals:**
- Tamil intellectuals distinguished between Tamil (Dravidian) egalitarianism and Sanskrit (Aryan/Brahman) ideologies, asserting that Tamil was a language of the non-Brahmin, egalitarian Dravidian people.

### Contributions to the Tamil Renaissance

- **Challenging Religious Orthodoxy:**
  - **Ramalinga Adigal (Vallalar)** questioned existing Hindu religious orthodoxy, promoting a more inclusive spiritual perspective.
- **Promotion of Tamil Music:**
  - **Abraham Pandithar** emphasized Tamil music, publishing works on its history.
- **Literary Revival:**
  - Scholars and writers such as **Subramania Bharathi, Maraimalai Adigal, C.W. Damotharanar, U.V. Swaminathar**, and others played crucial roles in reviving Tamil literature.
- **Political and Social Advocacy:**
  - Figures like **M. Singaravelar** and **Periyar E.V. Ramasamy** advocated for communism, socialism, and the rights of marginalized communities.

### Notable Figures

- **V.G. Suryanarayana Sastri (Parithimar Kalaigarnar):**
  - An early Tamil scholar who identified Sanskrit's influence on Tamil and argued for its recognition as a classical language.
  - Introduced the sonnet form in Tamil literature and contributed essays on various subjects.
- **Maraimalai Adigal:**
  - The father of Tamil linguistic purism, he founded the **Tani Tamil Iyakkam (Pure Tamil Movement)**, promoting the use of pure Tamil and reducing Sanskrit influence.
  - Authored commentaries on Sangam texts and worked to remove foreign influences from the Tamil language.

### Tani Tamil Iyakkam (Pure Tamil Movement)

- **Promotion of Pure Tamil:**
  - The movement aimed to encourage the use of pure Tamil words and eliminate Sanskrit-derived vocabulary from Tamil.
- **Impact on Tamil Culture:**

- This movement significantly influenced Tamil culture, particularly in language and literature, emphasizing the importance of linguistic purity.
- **Influence of Neelambikai:**
  - Maraimalai Adigal's daughter, Neelambikai, played a pivotal role in the movement, compiling a dictionary of pure Tamil equivalents for Sanskrit words.
- **Institutional Changes:**
  - Maraimalai Adigal rebranded his journal and institutions to reflect the principles of linguistic purism, illustrating the broader cultural shift towards valuing Tamil heritage.
- The Tamil Renaissance marked a critical period in which the revival of Tamil language and culture contributed to the emergence of a distinct Tamil identity. The introduction of printing technology and the efforts of dedicated scholars fostered a newfound appreciation for Tamil heritage, leading to the growth of Dravidian consciousness and a challenge to prevailing cultural hierarchies.

21. தமிழ்நாட்டின் சமூக சீர்திருத்தத்தில் பெண் சமூக சீர்திருத்தவாதிகளின் பங்கினை ஆராய்க.

**Examine the role of women social reformers in the social reform of Tamil Nadu.**

#### **Role of Women Social Reformers in Tamil Nadu**

The role of women social reformers in Tamil Nadu was instrumental in challenging the oppressive practices associated with the Devadasi system. Their activism, advocacy for education, and efforts to promote legislative change significantly impacted the social landscape, contributing to the eventual abolition of this harmful practice and advancing the cause of women's rights in the region.

#### **Focus on Women's Rights**

- **Advocacy for Education:**
  - Women reformers campaigned vigorously for female education, emphasizing its importance for women's empowerment and societal change.
- **Widow Remarriage:**

- They challenged social taboos surrounding widow remarriage, advocating for the rights of widows to remarry and lead fulfilling lives.
- **Raising Age of Consent:**
- Reformers worked towards raising the legal age of consent, pushing against practices that exploited young girls and protected their rights.

### **Activism against the Devadasi System**

- **Opposition to the Devadasi Tradition:**
- Prominent figures like **Moovalur Ramamirtham** organized protests against the Devadasi system, which forced women into temple worship and often subjected them to exploitation.
- **Awareness Campaigns:**
- Reformers raised awareness about the plight of Devadasi women, highlighting the need for their social and economic rehabilitation.

### **Leadership in Social Reform Movements**

- **Self-Respect Movement Participation:**
- Women actively participated in the **Self-Respect Movement**, led by **Periyar E.V. Ramasamy**, which sought to challenge social hierarchies and advocate for women's liberation.
- **Leadership Roles:**
- Many women, including Dr. Muthulakshmi Reddy, took on leadership roles within these movements, shaping strategies and mobilizing support for reform.

### **Political Advocacy**

- **Legislative Lobbying:**
- Women reformers lobbied for laws that addressed women's rights and issues, leveraging their influence to effect legislative changes.
- **Abolition of the Devadasi System:**
- Dr. Muthulakshmi Reddy played a crucial role in the legislative effort that led to the abolition of the Devadasi system, marking a significant victory for women's rights.

### **Prominent Women Social Reformers**

- **Dr. Muthulakshmi Reddy:**



- The first woman in India to earn a medical degree, she became an influential advocate against the Devadasi system and for women's health and education.
- **Moovalur Ramamirtham Ammaiyar:**
  - A key figure in the fight against the Devadasi system, she organized protests and campaigned for the rights of Devadasi women.
- **S. Dharmambal:**
  - Advocated for women's education and equal pay for women teachers, significantly contributing to the discourse on gender equality in education.
- **Other Notable Figures:**
  - **Nagammai, Kannamma, Nilavathi, Rukmani Ammal, Alarmelmangai Thayammal, Nilambikai, and Sivakami Chidambaranar** were also active participants in the Self-Respect Movement, contributing to social change.

### **Overall Impact**

- **Raising Awareness:**
  - The collective efforts of women reformers raised awareness about women's rights and social injustices, challenging oppressive practices deeply embedded in society.
- **Legislative Reforms:**
  - Their activism led to significant legislative reforms that improved the lives of women, paving the way for a more equitable society.
- **Long-lasting Influence:**
  - The work of these women has had a lasting impact on the social landscape of Tamil Nadu, inspiring future generations to continue the fight for gender equality and social justice.

The contributions of women social reformers in Tamil Nadu were crucial in advancing social reform, promoting women's rights, and challenging patriarchal norms. Their efforts not only transformed the lives of many women but also laid the groundwork for ongoing struggles for gender equality in the region.

22. "பண்டைய தமிழ் விளையாட்டுகள் தமிழ் கலாச்சாரம் குறித்து அறிய உதவுகிறது." - கருத்துரைக்க.

"Ancient Tamil games helps to know about Tamil culture." - Comment.

Ancient Tamil games are a rich tapestry woven into the cultural fabric of Tamil Nadu, reflecting various aspects of the region's heritage, values, and social structure. Here's a detailed explanation of how these games help in understanding Tamil culture:

### Cultural Heritage

- **Tradition and Legacy:** Traditional games serve as a repository of cultural heritage, preserving ancient customs, folklore, and social practices that have been passed down through generations.
- **Historical Context:** Many games have historical significance, often originating from ancient rituals or festivals, thereby offering insights into the lifestyles and beliefs of past societies.

### Social Values

- **Team Spirit and Cooperation:** Games often emphasize teamwork and collaboration, mirroring the Tamil ethos of community and collective effort. They instill values of unity and cooperation, crucial for communal harmony.
- **Discipline and Respect:** The rules and structure of these games teach children the importance of discipline, respect for opponents, and acceptance of both victory and defeat, reflecting the moral fabric of Tamil culture.

### Cognitive Development

- **Strategic Thinking:** Many traditional games involve strategy and problem-solving, fostering critical thinking skills. This aligns with the Tamil value placed on intellect and wisdom.
- **Mathematical Skills:** Games like **Pallanguzhi** and **Aadupuli Aatam** involve counting and strategic movements, thus integrating learning into play.

### Gender Roles and Inclusivity

- **Participation Across Ages and Genders:** Traditional games often encourage participation from all ages and genders, challenging rigid

gender roles and promoting inclusivity, which is reflective of the evolving social dynamics in Tamil culture.

- **Empowerment through Play:** Many games allow for role reversals, giving children opportunities to explore different perspectives and responsibilities, which can foster empathy and understanding.

### **Connection to Nature**

- **Environmental Awareness:** Many ancient games use natural elements (e.g., stones, flowers) and are often played outdoors, fostering a connection to the environment and promoting respect for nature. This reflects the Tamil cultural value of living in harmony with nature.
- **Sustainable Practices:** The use of locally sourced materials for games encourages sustainable practices and highlights the importance of resourcefulness in traditional Tamil society.

### **Emotional and Social Development**

- **Building Relationships:** Playing traditional games strengthens bonds among friends and family, encouraging social interaction and community ties, which are essential in Tamil culture.
- **Coping Mechanisms:** Games provide children with outlets for emotional expression and social skills, teaching them how to navigate interpersonal relationships and resolve conflicts.

### **Artistic Expression**

- **Cultural Narratives:** Many games incorporate storytelling, songs, and music, reflecting the artistic traditions of Tamil Nadu. This highlights the importance of creativity and the arts in the cultural identity of the Tamils.
- **Ritualistic Significance:** Some games are integral to cultural rituals and festivals, reinforcing the connection between play and cultural celebrations, and showcasing the significance of communal gatherings in Tamil society.

### **Education and Knowledge Transfer**

- **Cultural Education:** Through games, children learn about Tamil history, mythology, and moral values, enhancing their understanding of their cultural roots.

- **Generational Knowledge:** Elders often teach these games to younger generations, ensuring the continuity of cultural knowledge and practices, which is vital for cultural preservation.

Ancient Tamil games are more than just recreational activities; they are a reflection of Tamil culture's values, beliefs, and traditions. By engaging in these games, individuals not only enjoy themselves but also connect with their cultural heritage, learn essential life skills, and contribute to the continuity of their community's legacy. Understanding these games provides valuable insights into the intricate relationship between play and culture in Tamil Nadu.

23. கடந்த 100 ஆண்டுகளில் சமூக சீர்திருத்த இயக்கங்கள் தமிழ்நாட்டை எவ்வாறு மாற்றி அமைத்துள்ளது?

**How did the Social Reform Movements transform Tamil Nadu in the last 100 years?**

**Transformation of Tamil Nadu Through Social Reform Movements in the Last 100 Years**

Over the past century, social reform movements in Tamil Nadu have profoundly influenced the state's political and social landscape. Centered on principles of equality and human dignity, these movements have addressed caste-based oppression, championed women's rights, and challenged traditional hierarchies. Their legacy is marked by a strong connection to the masses and an emphasis on self-respect, distinguishing them from movements in other regions of India, such as the French Revolution.

#### **Roots of the Movement**

The foundation of these social reform efforts can be traced back to the establishment of the South Indian Liberal Federation (SILF), commonly known as the Justice Party, in 1916. This was the first organized political attempt to challenge the dominance of Brahmins in the Madras Presidency.

#### **Historical Context**

- **Emergence of the Justice Party (1916):** Established the South Indian Liberal Federation (SILF), challenging the Brahminical monopoly in the Madras Presidency.
- **Census Data:** Highlighted the disparity in employment, with Brahmins holding a significant percentage of government jobs despite being a small population.



### Core Principles of the Movement

- **Focus on Equality and Human Dignity:** Aimed to address caste-based oppression and promote social equity.
- **Grounded in Self-Respect:** Unlike other revolutions, the movement emphasized self-respect and human dignity as fundamental issues in caste-ridden society.

### Key Achievements and Reforms

- **Communal Government Order (GO) of 1921:**
  - Instituted proportional representation for all communities in government jobs and education.
  - This reform was crucial for promoting social equity and remained effective until the Indian Constitution was enacted in 1950.
- **Educational and Employment Reforms:**
  - Increased representation of non-Brahmin students in educational institutions.
  - Created a Labour Department focused on the needs of marginalized groups, helping to secure employment rights.

### Role of the Justice Party

- **Leadership:** Included figures like Dr. C. Natesa Mudaliar, T. M. Nair, and P. Theagaraya Chetty.
- **Practical Reforms:** Advocated for systemic changes in power dynamics, viewing it as essential for social progress.
- **Secular Focus:** Unlike movements in northern India, which were often religiously motivated, Tamil Nadu's reform movements were primarily secular in nature.

### Influence of E. V. Ramasamy (Periyar)

- **Self-Respect Movement (1925):** Launched by Periyar after leaving the Congress to promote radical social change.
- **Caste Reform Initiatives:** Introduced caste-less, priest-less, and ritual-less marriages, challenging traditional practices.
- **Women's Rights Advocacy:**
  - Demanded equal rights in inheritance, education, and employment.

- Promoted family planning and women's autonomy over reproductive choices, ahead of mainstream Western feminist movements.

### **End of Segregation and Discrimination**

- **Public Spaces:** The Justice Party worked to end segregation in public spaces like railway stations and canteens, ensuring equal access.
- **Religious Reforms:** The Hindu Religious and Charitable Endowments Act of 1925 aimed to transfer temple control from upper castes, promoting inclusivity.

### **Legacy of the Movement**

- **Unique Ideology:**
  - Emphasized self-respect as a cornerstone, distinguishing it from global movements that focused on political independence and liberty.
  - Periyar's vision extended beyond caste to encompass broader social issues, including women's rights.
- **Mischaracterization:**
  - Public perception often reduced the movement to anti-God or anti-North Indian sentiments, obscuring its foundational goals.
- **Political Evolution:**
  - Political parties like DMK and AIADMK emerged from the movement, striving to implement the ideals of social justice and empowerment.

### **Pan-South Unity**

- **Collaboration Across Regions:** The movement united diverse communities across South India, including Telugu, Kannada, and Malayalam speakers, emphasizing regional solidarity against caste oppression.

### **Continued Relevance**

- **Ongoing Influence:** The social justice movements continue to shape the policies and values of contemporary Tamil Nadu, promoting a culture of inclusivity and social justice.
- **Empowerment of Marginalized Groups:** The movement's legacy is evident in the ongoing fight for rights and representation for marginalized communities in the state.

- **Transformational Impact:** Over the last century, social reform movements in Tamil Nadu have fundamentally transformed the state's social and political landscape by challenging caste hierarchies, advocating for women's rights, and fostering a sense of self-respect among marginalized communities.
- **Enduring Legacy:** The principles and reforms initiated by these movements continue to influence Tamil Nadu's culture, politics, and society, laying the groundwork for a more equitable future.

24.1967க்கு பின்பு பெண்களின் மேம்பாட்டுக்காக தமிழ்நாட்டில் அறிமுகப்படுத்தப்பட்ட முக்கிய திட்டங்கள் குறித்து விவரிக்க.

**Describe the major programs initiated in Tamil Nadu for the development of women after 1967.**

#### **Vidiyal Payanam Scheme**

- The 'Vidiyal Payanam Scheme' (translated as Journey towards Dawn) offers free bus rides for women on state-run transport buses in Tamil Nadu.
- This initiative aims to ease the financial burden on women, especially those from economically weaker sections, while also encouraging their mobility and workforce participation.
- The scheme benefits working women, students, and homemakers who need to travel for work, education, or household duties.
- This not only promotes gender equality but also has a direct impact on employment by increasing access to jobs and markets.
- The scheme significantly reduces the household expenses of women and makes public transport more accessible, contributing to higher female workforce participation in both rural and urban areas.

#### **Pudhumai Penn Scheme**

- The Pudhumai Penn Scheme (New Woman Scheme) is designed to promote higher education among girls in Tamil Nadu.
- Under this scheme, the government provides ₹1,000 per month to girl students who complete their schooling in government schools and pursue higher education in colleges.

- The scheme aims to reduce dropout rates of girls, particularly after high school, and incentivize them to continue their education.
- It enhances the financial independence of young women and helps improve the female literacy rate and college enrolment across the state, contributing to overall socio-economic development.

#### **Dr. Muthulakshmi Reddy Maternity Benefit Scheme**

- This scheme offers financial assistance to pregnant women to ensure proper nutrition and medical care during pregnancy and after childbirth.
- Pregnant women are provided with ₹18,000 in instalments to cover expenses related to nutrition, healthcare, and medical checkups.
- An additional ₹2,000 is provided as postnatal care support.
- It promotes safe motherhood, reduces maternal and infant mortality rates, and ensures that women from economically weaker sections receive adequate nutrition during pregnancy.

#### **Thalikku Thangam Scheme (Gold for Mangalsutra)**

- This scheme offers financial assistance and gold for Mangalsutra to help poor families with marriage expenses for their daughters.
- The scheme provides 1 Sovereign (8 grams) of gold for making *Thirumangalyam* (mangalsutra) and ₹50,000 in cash assistance for the bride's marriage.
- This is primarily aimed at Scheduled Castes, Scheduled Tribes, and other marginalized sections.
- It helps poor families, reduces the financial stress related to wedding expenses, and addresses the practice of dowry in the state.

#### **Namakku Naame Thittam**

- This self-help scheme encourages community participation in developmental projects, where people contribute both financially and physically to the development of local infrastructure.
- The government partners with the community to fund development projects like roads, schools, and healthcare facilities.
- The scheme allows communities to decide their own priorities and work toward improving local infrastructure.



- It fosters a sense of ownership and empowerment among local communities, promotes public participation, and accelerates rural development.

#### **Amma Mini Clinic Scheme**

- This healthcare initiative was launched to provide free medical services to the urban poor, particularly in slum areas and densely populated urban regions.
- Each Amma Mini Clinic is equipped with a doctor, nurse, and medical attendant, providing basic healthcare services such as consultations, minor treatments, and prescriptions.
- It ensures that low-income families have easy access to primary healthcare, preventing minor health issues from becoming serious due to neglect.

#### **Amma Unavagam (Amma Canteens)**

- These government-run canteens offer affordable meals to the urban poor, ensuring food security for the economically disadvantaged.
- Subsidized meals like idli for ₹1, sambar rice for ₹5, and curd rice for ₹3 are provided, making food accessible to migrant workers, students, and low-income groups.
- The scheme provides nutritious meals at extremely low prices, helping people meet their daily dietary requirements and reducing hunger in urban areas.

#### **Kalaigal Magalir Urimai Thogai Scheme**

- This universal basic income scheme is aimed at providing financial support to women heads of households in Tamil Nadu.
- Eligible women receive ₹1,000 per month to support household expenses.
- This direct cash transfer scheme empowers women, providing them with financial autonomy and helping alleviate poverty.
- It has significantly improved the economic status of households by giving women the financial means to make decisions about spending and managing daily expenses.

### **Elderly and Destitute Widow Pension Scheme**

- The scheme provides monthly financial support to elderly individuals and widows who are in need of social security.
- A monthly pension of ₹1,000 is provided to destitute widows, elderly people, and transgender individuals without family support.
- It offers financial security to vulnerable sections, ensuring they can meet basic living expenses, especially in old age.

### **Free Bicycle Scheme**

- The Free Bicycle Scheme is aimed at promoting education by providing bicycles to students, particularly girls, to ensure that they can attend school regularly.
- Free bicycles are given to students in government schools (both boys and girls) from classes 11 and 12.
- This reduces school dropout rates, particularly in rural areas, and ensures better access to education, especially for girls who face challenges in transportation.

### **Dr. Dharmambal Ammaiyar Ninaivu Widow Rema**

- To encourage the remarriage of widows by offering financial support.
- Widow who remarries.
- The age of the widow should be 20 years and above.
- ₹15,000 provided as financial assistance.
- Support to help widows rebuild their lives post-remarriage.

### **E.V.R. Maniammaiya Ninaivu Marriage Assistance Scheme for Daughters of Poor Widows**

- To assist poor widows financially for their daughters' marriages.
- Daughters of widows who belong to families with an annual income of ₹72,000 or below.
- ₹25,000 provided through ECS along with 1 Sovereign of gold (for making *Thirumangalyam*).
- The daughter must have completed at least 10th standard or equivalent.

### **Annai Teresa Ninaivu Marriage Assistance Scheme for Orphan Girls**

- To provide marriage assistance to orphan girls who have no parental support.
- Orphan girls who are above 18 years old.
- No parental or guardian support.
- ₹25,000 along with 1 Sovereign (8 gm) of gold for making *Thirumangalyam*.
- The orphan girl should have passed at least 10th standard.

### **Dr. Muthulakshmi Reddy Ninaivu Inter-caste Marriage Assistance Scheme**

- To encourage inter-caste marriages by providing financial assistance to couples.
- Inter-caste couples with one spouse belonging to the Scheduled Castes (SC).
- ₹25,000 financial assistance along with 1 Sovereign of gold for *Thirumangalyam*.
- The bride should have passed at least 10th standard.

### **Sathiyavanimuthu Ammaiyar Ninaivu Free Supply of Sewing Machine Scheme**

- To provide free sewing machines to widows, deserted wives, and destitute women to promote self-employment.
- Women from low-income families, widows, or deserted wives.
- Free sewing machines to help women start tailoring businesses and become self-reliant.
- Applications can be submitted to the respective district social welfare departments.

### **Government Service Home**

- To provide shelter, vocational training, and rehabilitation for young widows, destitute women, and those in difficult circumstances.
- Young widows, orphans, and destitute women.
- Vocational training, including tailoring, embroidery, and other skills.
- Accommodation and food are provided during training.

### **Government Working Women's Hostel**

- To provide safe and affordable accommodation for working women.
- Working women who are away from their families due to their jobs.
- Hostel rooms, security, and other essential services.
- Hostels are located in urban areas to support women working in cities.

### **Protection of Women from Domestic Violence Act, 2005**

- To provide protection and legal recourse for women facing domestic violence.
- The act allows women to seek protection orders, shelter, and financial support from abusive family members.
- Domestic violence includes physical, emotional, sexual, and economic abuse.
- Protection officers, shelter homes, and courts provide assistance and protection for women facing violence.

### **Senior Citizens Welfare**

- To support the welfare of senior citizens by ensuring their financial and physical well-being.
- Pension schemes for senior citizens.
- Free or subsidized healthcare services.
- Shelters for elderly people who do not have family support.
- Several state and central schemes focus on ensuring financial security, health services, and housing for senior citizens.

25. **பிரிட்டிஷ் அரசாங்கத்தின் கொள்கைகள் இந்திய கிராம பொருளாதாரத்தில் ஏற்படுத்திய தாக்கங்கள் குறித்து விவாதிக்க.**

**Discuss the impact of British government policies on Indian rural economy.**

### **Land Revenue Policies**

- The British implemented land revenue policies that transformed land into a tradable commodity, allowing Europeans to acquire land in India.
- **Permanent Settlement:** Zamindars became permanent landowners with the authority to evict tenants and raise rents.



- **Mahalwari Settlement:** Revenue was negotiated with village headmen, giving them the power to evict villagers who failed to pay.
- **Ryotwari Settlement:** Revenue was collected directly from individual cultivators, risking their occupancy rights if payments were not met.

### **Commercialization of Agriculture**

- The introduction of cash crops such as indigo, cotton, coffee, jute, and opium forced peasants to shift from subsistence farming to commercial agriculture.
- This shift resulted in a significant decline in food grain production, leading to food insecurity.

### **Debt Cycle**

- Peasants increasingly borrowed money from moneylenders to cultivate cash crops, often without a viable prospect of profit.
- This led to a cycle of debt, trapping farmers in financial insecurity and further impoverishment.

### **Overcrowding and Fragmentation of Land**

- Excessive pressure on agriculture due to lack of alternative employment led to **overcrowding** on agricultural land.
- Landholdings became increasingly fragmented, reducing agricultural productivity.

### **Stagnation and Decline in Agricultural Productivity**

- Over-reliance on traditional farming methods, poor irrigation, and excessive revenue extraction resulted in agricultural stagnation.
- Agricultural yields fell, worsening the plight of farmers and leading to frequent crop failures.

### **Decline of Cottage and Handicraft Industries**

- With the introduction of **British-manufactured goods**, traditional rural industries, including textiles, collapsed.
- Many artisans and craftsmen were forced to return to agriculture, increasing dependence on the rural economy.

**Increased Rural Indebtedness**

- Due to high land taxes and poor returns from agriculture, peasants frequently fell into debt traps.
- **Moneylenders** played a key role in rural economic exploitation, leading to large-scale land transfers from peasants to moneylenders.

**Famine and Poverty**

- Frequent famines in the late 19th and early 20th centuries devastated rural India, exacerbated by British neglect and policies prioritizing revenue collection over relief.
- The **export of food grains** during times of scarcity led to widespread hunger and rural impoverishment.

**Dependence on Monsoons**

- British policies did not invest in improving rural infrastructure, including irrigation.
- The lack of irrigation facilities made Indian agriculture **highly dependent on monsoon rains**, contributing to its vulnerability.

**Limited Development of Rural Industries**

- British policies favored the development of industries serving British interests, with little investment in rural or local industries.
- The absence of initiatives to modernize agriculture or provide industrial alternatives deepened rural economic stagnation.

**Emergence of Commercial Agriculture**

- The British encouraged **cash crop cultivation** (like cotton, indigo, and opium) for export, which disrupted subsistence farming.
- This shift exposed rural India to global market fluctuations, making farmers vulnerable to price crashes and exploitation.

**Absence of Social Welfare Measures**

- The British government failed to introduce any significant social welfare measures to alleviate rural distress, such as **education** or **healthcare** initiatives.
- This neglect compounded the poverty and backwardness of rural communities.

British policies transformed India's rural economy, exploiting its resources for imperial profit. The shift from a self-sufficient agrarian economy to one deeply dependent on colonial policies left rural India impoverished, vulnerable, and heavily indebted.

26. சுயமரியாதை இயக்கத்தின் முக்கியத்துவம் குறித்து விவாதிக்க.

**Discuss the importance of self-respect movement.**

### **Significance of the Self-Respect Movement**

The Self-Respect Movement, initiated by E.V. Ramasamy (commonly known as Periyar), was a significant social reform initiative in South India, particularly Tamil Nadu, during the early 20th century. It aimed to challenge and dismantle the entrenched caste system and promote self-respect among marginalized communities. Here are the key aspects of its significance:

#### **Social Empowerment**

- **Promotion of Self-Worth:** The Self-Respect Movement was instrumental in encouraging individuals from disadvantaged castes to recognize their inherent dignity and value. By fostering a sense of pride, it empowered people to resist oppression and assert their rights in a caste-based society.
- **Challenging Social Norms:** The movement actively challenged the prevailing social norms that relegated lower castes to positions of inferiority. It encouraged individuals to reject derogatory labels associated with their castes and adopt new identities based on self-respect and equality.

#### **Fight Against Brahminical Dominance**

- **Dismantling Hierarchical Structures:** By opposing Brahminical dominance, the movement sought to dismantle the rigid caste hierarchies that had perpetuated social inequality for centuries. This resistance led to a gradual erosion of Brahmins' political and social power.
- **Awareness and Advocacy:** The movement raised awareness about the systemic racism and discrimination perpetuated by Brahminical ideology, inspiring marginalized communities to demand equal rights and opportunities.

### Advocacy for Women's Rights

- **Challenging Traditional Gender Roles:** The movement not only focused on caste issues but also addressed the rights and roles of women in society. By challenging traditional notions of chastity and gender roles, it sought to liberate women from societal constraints.
- **Empowerment through Reproductive Rights:** The Self-Respect Movement advocated for women's access to contraception and reproductive health services, recognizing the importance of bodily autonomy in achieving true equality.

### Self-Respect Marriages

- **Inter-Caste and Inter-Religious Marriages:** One of the movement's pioneering contributions was the advocacy for inter-caste and inter-religious marriages. By promoting marriages that transcended caste divisions, the movement sought to eradicate the rigid barriers imposed by the caste system, fostering a more inclusive society.
- **Legal Reforms in Marriage Practices:** The Self-Respect Movement played a crucial role in legal reforms surrounding marriage in Tamil Nadu. The state's enactment of laws permitting Hindu marriages without Brahmin priests marked a significant step towards religious reform, allowing couples to choose more egalitarian and personalized marriage ceremonies. This legislation not only liberated couples from traditional caste constraints but also served as a model for similar reforms in other states.

### Dismantling Brahminical Monopoly

- **Loss of Brahminical Power:** Through sustained agitation and advocacy, the movement effectively challenged the monopoly of power and influence that Brahmins held in Tamil society. The gradual decline of Brahmin dominance marked a transformative shift in the social landscape, allowing for greater representation of marginalized communities.
- **Fostering Self-Confidence:** The movement instilled a sense of self-respect and self-confidence among lower-caste individuals. By promoting



the idea that every person, regardless of caste, deserved dignity and respect, the movement empowered individuals to challenge the status quo and fight against social injustices.

### **Cultural and Social Change**

- **Change in Dining Practices:** The movement's influence extended to social customs, including dining practices. The agitation against separate dining places for Brahmins in hotels and public feasts contributed to the normalization of shared spaces, fostering greater social integration and equality among different communities.
- **Combating Superstition and Religious Dogma:** The Self-Respect Movement's relentless propaganda against superstitious beliefs and blind adherence to religious traditions played a pivotal role in promoting rational thought. By encouraging critical thinking, the movement sought to liberate individuals from the shackles of dogma, leading to a more progressive and enlightened society.

### **Awakening Tamil Nationalism**

- **Unified Community Awareness:** The movement created a strong sense of identity among the Tamil-speaking population, fostering awareness of their cultural heritage and linguistic pride. This emphasis on Tamil nationalism resonated deeply with the masses, helping to cultivate a collective consciousness.
- **Cultural Revival:** By promoting Tamil language, literature, and arts, the Self-Respect Movement contributed to a cultural renaissance that celebrated Tamil identity. This revival played a crucial role in countering the dominance of Hindi and the imposition of North Indian cultural norms, reinforcing regional pride.

### **Gender Rights and Patriarchy**

- **Challenging Brahmanical Patriarchy:** The Self-Respect Movement actively worked to divorce gender relationships from Brahmanical patriarchy. By advocating for women's rights over their bodies and reproductive choices, the movement recognized the importance of women's autonomy and empowerment.

- **Celebrating Women's Choices:** The movement celebrated women's rights in various spheres, challenging traditional gender norms and encouraging women to assert their agency in personal and public life. This focus on women's empowerment laid the groundwork for subsequent feminist movements in India.

### **Radical Social Transformation**

- **Vision of a Caste-Free Society:** The Self-Respect Movement aimed not just for social reforms but sought to dismantle the existing Hindu social order in its entirety. By envisioning a rational society devoid of caste, religion, and God, the movement called for a fundamental restructuring of social relations.
- **Legacy of Revolutionary Ideals:** The radical nature of the movement influenced other social and political movements in India, providing a blueprint for collective action against discrimination and injustice. It inspired future generations to continue the struggle for equality and human rights.

### **Influence Beyond Tamil Nadu**

- **Global Impact:** The Self-Respect Movement's principles resonated not only in Tamil Nadu but also in countries with significant Tamil populations, such as Malaysia and Singapore. Its advocacy for self-respect and social justice inspired similar movements abroad, contributing to a broader dialogue on caste and discrimination in the diaspora.
- **Cross-Cultural Connections:** The movement fostered connections among Tamil communities worldwide, facilitating discussions about identity, culture, and the ongoing struggle against caste-based discrimination.

### **Legal Reforms**

- **Recognition of Non-Traditional Marriages:** The movement's efforts led to the legal recognition of Hindu marriages conducted without Brahmin priests, which was a significant step towards dismantling caste-based rituals that often marginalized lower castes.

- **Abolition of the Devadasi System:** The movement successfully campaigned against the devadasi system, which had historically exploited women under the guise of religious devotion. This abolition marked a critical step towards gender justice and the protection of women's rights.

The significance of the Self-Respect Movement lies in its transformative impact on Indian society, particularly in Tamil Nadu. By challenging the entrenched caste system and advocating for social justice, the movement fostered a culture of self-respect, empowerment, and equality.

